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A Defence of the Ministers of the Nation, in Answer to an Epistle lately published by
THOMAS SPEED,

The Inscription of the Epistle,

[To all the Publick Teachers in this Nation, who are by themselves and the world, called Ministers of the Gospel.]

Before I go further, I shall observe in answer to this Inscription, these four things.

1. That this Author thinks, it not enough (I know not whether he scorned or no) to lay hands on *Mordecai* alone, and to oppose himself against my poor self, whom he might with more ease, and lesse summe, have troden under foot; but his designe is to disgrace the publick Teachers throughout the whol Nation, unto whom therefore he gives the odious name of Chief-Priests, (which they never owned, and by which never any Saint, that we read, or know of, called them) the better thereby to fasten upon them his monstrous and fictitious accusations.

2. That he that prefixes this Title cannot but know, that himself hath heard, not only the world, but many Saints also, call the Teachers of this Land by the name of Ministers, unlesse he be come to that passe to think that none are Saints but Quakers, and that he was none himself, till he was one of them.

3. That the people of this Nation, and he among the rest, whether they and he hear, or whether they will forbear, shall know one day that there have been Prophets and Ministers among them *Ezek 2.5*.

4. A fourth thing which I observe, and offer to the Reader to take notice of is this, that he that casts all that dirt, that is in this foule Epistle upon publick Teachers, was lately a publick Teacher himself, though not by the world nor the Saints, called a Minister, as having not (for that his carriage makes

makes to appear) so much love to the Ministry, as to engage in it, not so much fear of it as to forbear without a due Call, or a true heart to it, to be tampering about it. he gave a Say to that calling, and it might have been thought that he would have been a star to have lead others to Jesus Christ, but he is proved a Comet, and is now not only fallen to the earth, but (which I am sorry to speak, but this Book will speak it) falls foul upon heaven, which I cannot but present as a very considerable warning to all others that take the boldnesse to be publick Teachers without any minde an-1 meaning to be Ministers of Christ in the way of Christ, least God not only give them over to teach erroneous things (which they often do) but leave them at last to fall off from preaching themselves without a calling, to be bitter enemies to those that preach with a calling, as this miserable man declares himself to be; who notwithstanding hath nothing to defend himself from the dint of his own sword-like words, but only this, that he is no Minister, and making us none neither, the case is alike; and so all fals on himself in reference to the time wherein he was a publick Teacher, and no better (sure) than other publick Teachers, whom in this Satyr he so much enweighs against.

The Epistle.

T. S. Sirs, the night is far spent, the day is at hand, and blessed ye, blessed from the Lord are all they who are found walking not as children of the night, but of the day. The hour is coming, and now is, that all coverings shall be removed and the vails pluck't from off all faces; and lamentation and woe will be to all them who are found covered, but not with the covering of my Spirit, saith the Lord God. Awake therefore O ye Shepherds, awake, awake, stand up, seriously consider of and prove your coverings; make diligent inquisition and search whether ye are covered with power or profession, with the substance or with the Forme &c.

But why doth he not say what he may truly say of so many of us?

You do all pretend your selves servants to the Son of God, and to be Ministers by him called forth to preach the everlasting Gospel, from the bottome of my heart do I wish, that I were able truly to say of every individual of you, that you are found walking worthy of

such



such a Master, and bringing forth fruit worthy of that high and holy calling, with which you pretend your selves called, I shall not undertake rashly to judge you, or accuse you unto the world; let your fruits demonstrate what Trees you are, and let your works judge you.

W.T. The Ministers of this Nation are not unwilling to be awakened to the serious consideration of any thing wherein they are truly concerned, nor are we deaf at, but yet we wonder at those false witnesses that in these dayes rise up against us, and lay to our charge things that so many of us know not of, *Psal. 35. 11.* Among whom the Author of this Epistle will needs appear to all the world, and that as an eminent undertaker: one would hardly think that one that is so much a Novice, should so far lift up himself (but that Novices will do so) as to sit in judgment upon, call to the Bar, indite and prepare for the highest condemnation, not only the public Teachers of this Nation, (to all whom he writes) but (which he may do upon the same false account) of all the Reformed Churches, yea, of the Churches of Christ generally since the Apostles times, as if Christ had forsaken his Church for so many Ages, with which he hath promised to be present in the Ministry to the end of the world; Strange it is that a man pretending to piety should put himself into such an office, if the adversaries of a right Religion, that say as the King of Syria fight neither with small nor great, save only with those whom they call Ministers, seek for a Proctor to plead their cause thoroughly, may not they find one here? unto whom it belongs seriously to consider (and heartily wish he would think upon it before it be too late) how near he comes to that *Tertullian*: that lov'd to call *Paul* a pestilent fellow, and how that will speed when he comes to be tried by that word, *he that despiseth you, despiseth me*: if such Scriptures be nothing to him, but he will needs think he doth God service, when he will cast all reproach upon his servants, therein lies his danger, which I speak the rather for their sakes, that are of the same way and spirit with him, who, if the Teachers of the Nation be found at the last day the Lords Ministers and Ambassadors (as the consciences of some of them cannot chuse but acknowledge they will, if the work of the Word be not clean blotted out of their hearts) then may they collect what

a fearful reckoning there doth (without repentance) remain for them from those direfull things that beset the Ammonites since upon their base usage of David's messengers b.

b1 Sam. 10.
6. & 12. 31

c2 Sam 10. 3

d Jer. 17. 1

Yet had the Ammonites a pretence for it, and made as if David's servants had come to search the City, to spy it out & to overthrow it, nor did *Tertullus* want a colour for that which he pretended as *Paul's* black character; for he doth not say of *Paul*, he is reported to be, but we have found him to be a pestilent fellow; just as this man saies, let your fruits demonstrate what Trees you are; let your works judge you, and so *Tertullus* calls *Paul* a pestilent fellow, let his works judge him, for he is a mover of sedition among all the Jewes throughout the world: Here is a great proof, if *Tertullus* had not been a great liar.

e Jer. 17. 1

Howbeit I do not deny but that if he speak of particular men, there may be divers or many among the publick Teachers of this Nation justly blamed, (though few in that height in which he sets them forth) whom neither my self nor any godly Minister will plead for, but mourn for: but what is this to [all] the publick Teachers of this Nation? Yea, how is this to any purpose at all? Since there was never any National Society of Ministers wherein there was not an observable corrupt company? If that be a sufficient reason to condemn the Ministry, because there is not a walking worthy of that calling in every individual Minister, then no Society of men will be condemned, because unworthy persons are still mixed, and (ordinarily) the most.

T. S. [You pretend the Scripture to be your rule, come therefore, let us plainly reason together, and see if your own rule will condemn you or absolve you.]

f Jer. 37.
34.
g Act. 24.
33.

W. T. We own the Scripture for a Rule though this Writer doth not, and are willing (as in duty we are bound) to be tried by it; but while we acknowledge the Rule and the Law, we deny the Fact, and the things that are here alledged against us in that generallity wherein he alledgeth them: We say (as *Jeremy*) it's false; And as *Paul*, Neither he nor his Partners can prove the things whereof they accuse us.

T. S. [The Spirit of the Lord by the mouth of the Prophet Micah ch. 3. 11. accounted it among the abominations of the Priests and]

and Prophets of those dayes, that they taught for hire and did divine for money; and as an aggravation of this their wickednesse, be further testified, that they even prepared war against him that refused to put into their mouths v. 5. Let these Scriptures be your indictment before the Judge of all the Earth; And to the light of Jesus Christ in every one of your Consciences do I appeal, whether you are able to plead to it not guilty, and if guilty, how then can you scape the same sentence and condemnation that fell on those Priests and Prophets, who were found in the same transgressions.]

W. T. To this I answer.

1. If the taking a maintenance for our Labour in Preaching be Preaching for hire, then we acknowledge we Preach for Hire: But that such a construction is a vain surmise, is evident by Scripture that saies, *The Labourer is worthy of his hire,* Luke 10. 7. We professe we take that which Christ saith we are worthy to have; but if he understand by preaching for hire, that we exercise and order our preaching for the getting of money and maintenance, there are enough of us that (through Gods mercy) know that to be a meer slander, as the other also is, of preparing war for those that put not into our mouthes. If this man made conscience of applying Scripture, he would otherwise apply it, and use more caution, that there might be lesse calumny.

2. Nor are we afraid to hear of an appeal to our consciences: For though we do not know so little of our Rule, or of our selves as to pretend to perfection, (as Quakers do) but finde many things amisse, for which we humble our selves before the Lord, yet, in reference to those grosse things whereof he speaks, our hearts shall not reproach us so long as we live, Job 27. 6.

3. We will not secure our selves only within this brazen wall of an accusing conscience, but freely offer our selves (in this and in the things following) to the tryal and testimony of the people of God among whom we have lived: Let them say whether they have found such evils in us as are objected against us, while we have walked in and out before them.

4. We shall willingly and cheerfully joyn issue in refering our cause to the great God that knows perfectly our hearts and wayes, and before whom we doubt not to stand in the

judgment through Jesus Christ at the last and great day. If our sentence should come forth from Quakers we might very well and very much fear; but Lord, let our sentence come forth from thy presence g.

g Psal. 17. 2. 3. I wonder it should never come into the heart of this man that hath so many [It's] If guilty, If so &c. to think what if it be not so? What if they be not guilty? Shall not they that be wronged have reparations? Will God take it well to have his servants slandered, or shall they goe scot-free, that make it their trade to traduce them?

T. S. [Jesus Christ, the true and great Prophet of his people, denounceth the woe against the Teachers in his dayes, for that they did their works to be seen of men, standing praying in the Synagogues and the corners of the streets, as also because they loved the uppermost roomes at Feasts, and the chief seats in the Synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi; view your selves in this glasse also, and let the light of Christ in all your consciences judge whether these spots are not manifestly to be seen in your garments; and if so, who can absolve you from being sharers in their woe, who are found partakers with them in their evil works.]

W. T. Let the Reader observe that Christ condemneth not

1. Standing in prayer (whereof there be divers examples in Scripture Nehem. 9. 4, 5, 6. Luke 18. 13. And whereof Christ himself saith, when you [stand] praying Mark 11. 25.) 2. Nor Praying in the corners of the streets, (though this man of this company know we do not so) (for wilddome cries and may to cry God) in such chief places of concourse Pro 1. 20, 21.) 3. Nor taking the uppermost roomes and seats, as if it were a sin to take them, for some body must needs have them. Nor 4. greetings in the markets and meetines (which humanity requires, and Scripture favours b.) 5. Nor being called Rabbi* else tis like Christ would not have taken that name John 1. 38. Mark 14. 45. On the contrary, it is evident by the text, that the thing which our Saviour blames, is, praying in places where we may be seen [to be seen] as Mat. 6. 1. To be seen of men, that is, in a vain glorious way; and the [loving] (for so he speaks) and [willing] and [affecting] of higher places and Titles. To what purpose then is this place brought, but only that this uncharitable

h Acts. 17.
23. we find
greeting in
letters to be
dispersed in
every City
e Acts 11.
19. 1 Pet.
5. 14.
* Read
more of this
in M. B.
kers Qua-
kers Cati-
chisme. p.
17.
saye say-
say.

uncharitable creature (who hath no knowledge of our hearts an' ends) takes it for granted, that when we stand in a Pulpit for the peoples edification, we do it for our own praise; and that because we [*take*] therefore we [*love*] those a little higher places and titles which civility casts upon us.

This is so senselesse an allegation and imputation, that one would not take notice of it, but that the Quakers generally bring it, and Christians may understand the text better by giving some explanation of it.

T. S. [*The Scripture witnesseth that the sheep and the shepherds of Jesus Christ were not of the world, because by him chosen out of the world, and therefore by the world were they hated, persecuted, imprisoned, stoned, beaten in their Synagogues, dragged before Rulers and Magistrates for his name sake, cast out as the sweepings and off-scouring of all things. Stand to the Bar, O you Shepherds before the righteous Judge that cannot be bribed, and in the presence of him that searcheth the heart and tryeth the reins of all men: Give true answer to what I shall demand of you. Are you by the world hated, or are you haters of others? Are you persecuted or Persecutors? Are you imprisoned for Truths sake, or are you prisoners of others? &c.*]

W. T. To this I answer, 1. That we are hated and persecuted in the height (with *Ismael's* persecution* yea) and made the off-scouring of all things in the Quakers Bookes, and in this of his more especially; and more studiously, more virulently and more generally than in many (or for ought I know in any) other. 2. He shall answer himself in the next Page but one of his Epistle; where he saith, that the Bishops did in their daies imprison, and evil intreat many of us. Why doth he say, are you imprison'd, when he himself tells us we have been imprison'd? If he mean that we are not now imprison'd, neither were the Shepherds of Christ still imprison'd *Acts* 9 31. Besides this, how many were tossed and troubled in the High-commission-court, by wicked men in and about their own places?

T. S. [*We never read that Paul or any of the Ministers of Christ, in Scripture, did so much as claime a maintenance from those without, much lesse did they Commence suites at Law against the world or the Saints for the tenth of all their Labours. Are you the Messengers*

Mark 12.
38. *compared with 1*
Sam. 2. 16.
Gen. 34. 19
vide *Bertram*
in locum
significatur
voluntas
cum summa
cupiditate
conjuncta.

*Gal. 4. 29.
with Gen.
21. 9.

" See this
about 120
denunces
answered
in the 7. Ar-
ticle of his
scorning
Charge.

of Christ? And is the Scripture your rule? How is it then that you dare not engage to preach, having not first made firme Indentures for your livelihood? Or why is it that you fill the Courts of Justice with your actions against those that refuse to pay you the tenth of all their increase? Nay, by what rule do you exact it of those that never hear you, nor own you for their Pastors? }

W. T.

We read that Paul saith and proves that he might claime of maintenance of right; if he forbore it in fact (for reasons referring to those times) doth that hinder the righteousness of the claim in these dayes, which was righteous in those?

or. 9.
1. 6. 6.

1. As for commencing Suits at Law, 1. I enquire what are Courts of Justice made for, if labouring men may not come thither to seek for their hire which is unjustly detained from them? 2. Charity hath two eyes and eares, malignity but one; else could he not see or hear of so many Ministers that never went to Law in all their lives, whereof (because this man puts a force upon modesty) I must affirme my self to be one, who have continued in a place (but mean for maintenance) now these 39. years and never called any to any Court for Tithes or any thing else; yet others may take another course (or my self if there be further occasion) and patiently seek their right by Law, when they cannot have it otherwise, without any just blame. 3. Whereas he demands by what rule do you exact the tenth of those that never hear you, nor own you for their Pastors? I answer, 1. If Pastors be faithful, by what rule do they disown them and withdraw themselves from them? Must a Minister that desires and endeavours to do good, loose and be deprived of the members of his Church and the maintenance of his place both at once? 2. I shall not deny but things may so stand, that a man living in one place may have reason to be an hearer in another, but I am sure that he can have no reason to be unjust, that is, to withhold that maintenance which by law and right is due to, as being affixt unto, the place where he lives, though he be in some account of his own, an hearer else where; especially considering that no humane law binds him to pay where he is an hearer, but only in that place where he is an Inhabitant, so that what he lays out in one place he saves in another.

T. S.

T. S. [Moreover the Scripture manifestly declareth against all the works of the flesh, such as are drunkenness, swearing, hypocrisie, covetousnesse &c. and are your hands all clean from this filth? Are not a great part of you found mallowing in this common wine?]

W. T. Our Saviour saith of his own company, you are not all clean John 13. 11. And if there were one bad among so few, no marvail if there be many bad among so many, whom yet there is no purpose to defend, but a course taken to cast out.

T. S. [And among those of you that have escaped that open pollution of drunkenness with wine, are you not yet intemperate with wrath & rage against the innocent? Let me ask you further, (and let your anger be turned into a serious consideration of what I shall say) is there scarce a Prison this day in the Nation in which some servant of the living God or other is not prisoner to your insatiable fury? Doubt not Jesus Christ as truly to be bound in many nasty holes and dungeons in England by your instigation and procurement, as he did by the procurement of Saul in Damascus? If any poor Jeremiah come from the Lord to bear testimony against all your abominations, is there wanting a lordly Pastur among you who (in case the Magistrate be so honest as to refuse) will not with his own hands put his feet in the stocks? Now then to your Rale &c.]

W. T. 1. Here he makes many Questions, where in he must answer himself. I neither know nor believe any such thing as his Interrogations import: In particular I doubt not but Ministers are as far from being Pastors and putting mens feet in the stocks, as Quakers are from being Jeremiahs and that is far enough.

2. If unruly persons be imprisoned, do Ministers put them in prison or Magistrates? If Magistrates, have they not authority and order so do it from the civil Power? Why then doth he not blame and cry out upon the supreme Power, because it will not suffer the publick service of God to be every where disturbed by the foolish messages of deluded foules, tending to the hinderance of the delivery of Gods message and the abusing of his messengers? Must the blame be laid on Ministers because men and poor mistreated women suffer as malefactors, that is, for breach of civil Lawes, disturbers of the publick peace

peace and tumultuating in solemne religious meetings?

What followes after, is by others already answered: k,

k In a sober
Answer
to this an-
gry Epistle,
p. 10, 11.

T. S. [As it was of old so it is now, there being no new thing under the Sun; the seed of the bond-woman persecuteth the seed of free-woman; the forme fighteth against the power; and the letter against the life. The professing religious Jewes cried out against the Apostles and Saints in those daies, Help O Cæsar, help men of Israel, for there are a Sect of men called Christians risen up, who turne the world up side down; The late Bishops, they cried out, Help O King against this factious generation of Puritans, who will not have us to reign over them; own us, and guard us with thy sword, for if thou suffer us to fall, this will be the consequence, no Bishop, no King. Those called Perseverers, they also invoked the Powers late in being, crying out, help O Parliament, helpe against these schismatical Independents and Anabaptists, who begin to refuse subjection to those yokes we would lay upon them, as we did to those laid by the Bishops upon our necks. But now so it is at this day, that all the Teachers of all sects and factions (like as the Pharisees and Sadduces against Christ) do with one lip cry out and say, help O Protector, help O Magistrates, help, for there is now a strange Generation of men risen up, that the Earth is not able to bear; such as strike at our very root, and if we fall, this will be the consequence (if you dare to believe us) no Minister, no Magistrate.]

W. T. To all this I answer,

1. That it is very ill (where it may be justly charged as here it is unjustly) that the forme of Religion should fight against the power, and the letter be abused against the life of the word. But tis an evil as bad as that, or much worse, when a pretended power of piety fights against the forme of sound Doctrines, or any of those formes which Christ hath appointed in these times of reformation; or when an inward light and life is lift up, to disparage that Word of God which is not a dead letter, but quick and powerful, and sharper than a two edged sword w.

[Heb 9 10]

m Heb. 4.
12,

2.

2. For his [Help O Cæsar &c.] If you take out the fancy that is in it (which is like much pleased the Framer) it comes (in regard of the two former passages in it) to this sense, (if it be sense) you must not call upon the Magistrate to punish those that deserve it, because sometimes the Magistrate

Magistrate is called upon to punish those that deserve it not :
A man must not call upon *Moses* to put a blasphemer to death, ^{n Levit. 24.}
because the Elders and Nobles of *Naboths* City, were some. ^{13, 14, 15.}
times called upon to put *Naboth* to death upon an unjust ac-
cusation of blasphemy &c. Is not this a good Argument, you
ought not to call upon the Magistrate to to trouble a true ^{o 1 Kings}
man, therefore you may not prosecute the Law to hang a ^{21, 22, 23, 24.}
Thief and a Murderer?

3. Its true, that the Parliament was called upon by Pres-
biters, for the settling of a Government according to the
Word of God, and the example of the best Reformed
Churches, wherein they held (and held forth) a brotherly
compliance with Independants, even unto the utmost of that
which their principles, built (as far as they could apprehend)
on Scripture, would give way unto. with sufficient decla-
ration also of due respect unto and willingness to close with,
others that were godly though of dissenting principles and
perswasions. They intended no yoke but the yoke of Christ,
and were not (as some have been formerly) friends to soule-
annoying restraints, but only enemies to soule-destroying
Liberties.

4. It may be something wondered at that he should acknow-
ledg, that Teachers of all Sects and Factions cry out for help
against his Sect: Doth not this shew them to be like *Ishmael*?
Not only because of their persecution of others with bitter
words, but also of others dis affection to them, their hand ^{p Gal. 4.}
being against every man, and every mans hand against them ^{q.}
I do not say, bad mens only, but good mens also, unless there
be no Teachers good in the Nation besides Quakers; now, how
sad is the condition of these men, whom so many wise and
godly men can see no cause to approve and favour?

5. What he saith in jest, *No Minister, no Magistrate*, will be
found a truth in good earnest; for they that contemne Gods
expresse ordinance in the former, will (for the same reason) ^{r Ephes. 4.}
undermine it in the latter, to wit, that an open way may
be made for what they like, and what they like, yea, Magi-
strates are in so much more danger than Ministers, because
such men are more hindered in their purposes by their ^{pr.} ^{11.} ^{12.}
ter power, and may gain more (if they can accomplish their
pur-

purposes) by their subversion. Herein late experience will give some light, by which it hath been observed, that they that had an evil eye upon the Ministry (and being not content with Reformation thereof meditated ruine) were also possessed with principles leading to the overthrow of the Fundamental Lawes, and of Magistracy. The affecting of a first Monarchy hath an evil aspect upon whatsoever is reckoned a branch of the fourth.

T.S. [Horrible blasphemers they are; great Hereticks; and notorious blasphemers, and that you may knowe we do charge them to be such on as just grounds as our Brethren the Scribes and Pharisees charged Christ a, we desire you to scan over this ensuing list of their monstrous blasphemies.]

a If we should admit that we are as like the Scribes and Pharisees as the Quakers are like Christ, we should not suffer much, for what's to be most unlike.

f: Per. 4. 4.
Mat. 23. 15.

W. T. The Generals being passed over, we must now come to the particular charge, which this accuser hath drawn up, to be such on as just grounds as our Brethren the Scribes and Pharisees charged Christ a, we desire you to scan over this ensuing list of their monstrous blasphemies. I cannot but extremely loath the Spirit with which it is written and exceedingly blame the writer; and yet it grieves me whensoever I think of it (and that is very often) that one formerly reputed to be religious, should so far forget Religion, and shew so little fear of God as to strain his wit (which God hath given him for a better purpose) to frame such a play Book as this is, made up of Fifteen fancies thereby to mock and blaspheme Gods Messengers: As concerning which he must be told in the first place, that persons criminous would think themselves in very good case, if they might but draw up their own charges, and make such a list against themselves, as themselves list. Yet shall the several Articles of this his charge, be considered as they proceed from himself, that sits down (let all men judge whether it be not) in the seat of the scornful, and thus gives them forth,

Joh. 1. 9. 8.
Mat.

T.S. [First, they blaspheme and say, that Christ is the light of the world, and hath enlightened every man that cometh into the world, and that he that follows that light shall not walk in darkness, but shall have the light of life, which light is sufficient to teach them and guide them unto the Father, &c.]

W. T. Here are two Scriptures joyned together with more subtilty than soundness, and upon a designe rather than reason

Ton; for though there be a similitude in words, yet the words import different things and are spoken upon a different account; for which purpose I shall take it for granted, that the first Scripture, to wit, *John 1.9.* speaks of Christs enlightning the world *as God before his coming in the flesh*, or at least as well before his coming as after, which will I suppose appear clearly two ways. 1. Because the purpose of the Evangelist in the former part of that chapter, is to set forth Christs Divinity, which he doth both by reason and the testimony of *John Baptist*. 2. Because it is not said that [is] the true light, but that [was]. If any say, that enlightning work is still carried on, I shall not deny it, but that will amount to no more but this, that the thing intended there, is to advance Christ in the eminent work of enlightning the world in the generallity, and to shew that Christ is the fountain of light to all generations & successions of men. Now I conceive that it may with good reason be made out that the lighting intended there is most properly with the *light of nature*, and that. 1. Because of the latitude of the subjects enlightned, to wit, every man that cometh into the world, that is, that is born into the world*. 2. Because it doth not appear, that the light of Gods Word and the knowledge of Christ, hath been, or is, communicated to all the world *Universally*, much lesse to every one born into the world *Individually*, but rather the contrary, *Psal. 147. 19.* *Ps. 14. 6.* with *Deut 18. 14.* *Acts 18. 6.* Divers therefore understand this of the light of nature*, and they that understand it otherwise, yet no way favour that which the Quakers would deduce from it; for they limit the words thus, Christ lighteth every man that comes into the world, that is, every man that is unlightned, he enlightneth him: And again thus, every man that cometh into the world, that is, both Jewes and Gentiles, in which sense the world is taken, *1 John 2. 2.* And yet again, every man that comes into the world, that is, that comes into the Church, or into the world collected into a Church (as world is taken *Mat. 13. 38.*) though not by saving illumination, yet by saving revelation, that is, by that Gospel revelation that is fit to save them*, though divers

by indicat eam presentiam qua cum ipso mundo capit.
ut Nempe etiam antequam mitteretur Johannes, aut ipse esset in mundum veniret Beza.

Calvin in Mat. 23. 37. Neque hic differit quid facere inceperit ea quo sunt in carne manifestati, &c.
ut per natiuitatem ex uero matris, ut Joh. 18. 37. & 12. 46. piscat.

Calvin Cartwright Piscator. Polanus Synagm. L. 6. c. 18. Cameronis Opera. p. 233. est Jo. quillo in scripturis uisitata illud Doctrinæ quod fieri non potest nisi a Deo, licet in annotatione sequatur, ut Psal. 149. 14. Omnes cadentes licet in lapibus suis multi manent.

**And therefore is called salvation Act. 13. 23 Heb. 2. 3.*

receiving the revelation, do (through their own fault) loose the salvation. So that which way soever the words be taken, the sense that the Quakers fasten upon them will fall. For, understand the text of naturall light, and then [no man] hath enough to save him; understand it of spiritual and saving light and then [every man] hath not enough to save him *Mat. 13. 11. John 17. 25.* I shall leave this text (worthy of the view of the worthiest men) to their better consideration, observing only what sufficeth to the present purpose, which is, that the lightning there spoken of, doth at least include (and that signally) the light of Nature; the other light (I mean the light of the Word) being not communicated to any (in any observable generallity) before the coming of Christ, but only to the Jewes, who were the only people of God, and who's priviledge it was to have the Oracles of God communicated and committed to them. *Rom 3. 2.* Which I note for this purpose, to shew, that this Scripture cannot be rightly urged to conclude, that there is a light in every man reaching unto Christ and unto salvation.

Mr. Baxter hath answered them well and wisely when he saith, All that come into the world of nature be enlighten'd with the light of nature, and all that come into the world of grace, be enlighten'd with the light of supernatural revelation. The Quakers Catechisme p. 7.

But the other Scripture, to wit, *John 8. 12.* is of another consideration, as being delivered by Christ as God manifested in the flesh, and appearing in the world in person and in Gospel-preaching; and so it directly intends his enlightening of the world, that is both Jewes and Gentiles (for he doth not say, as in the other place, I am the light of every one that comes into the world) with the saving knowledge of the Gospel, and concerning this its true, that who soever follows Christ enlightening them by his voice (which some doe through grace, many do not, and none can without it) shall not walk in darkness, but have the light of eternall life, *John 10. 27, 28.*

Now here lies the deceit, that both scriptures are confusedly clapt together, when the first speaks (if not of the light of Nature onely; yet) of that in a great part, and the latter speaks onely of Gospel-light; particularly it lies in applying that effect to this light spoken off in both places (as if every one that comes into this world had a light to lead him to heaven) with belongs properly to the light spoken of in the latter place. And yet the light spoken of in the latter place is not saving by the use of our own Free will, but by the grace of God.

I shall now apply my self to my Opponent, with whom my Beethren have dealt providently in Querying him out of his starting hols, that so there may be a fair fight in the open field. Were his meaning fair and honest, and he intended no more when he saith, he that followeth that light; but that he that follows Christ the great light of the world, as he directeth by his Word & Spirit should have the light of life; or that Christ Jesus the light were sufficient to teach and guide to the Father. I say, if he meant thus, we should not gainsay him, and the Charge in such a sense is his own, not ours: But if his meaning be that Christ puts a sufficient light within every man that comes into the world to guide him unto the Father and unto life, I deny that to be true, and charge him and his company with falshood in affirming it, for that natural light (which is the alone light that Christ the word communicates to all men universally) shines in so much darknes since the fall that the darknes comprehends it not so, as to make out that from it which is sufficient for salvation. Its true, that Christ or the light [lightning] is sufficient to guide to the Father every one that comes into the world, but not every light of Christ [lighted] Let him shew any Scripture that saith, that Christ so enlightens every man as that that light is sufficient to guide him to the Father, that explication is his addition; nay the light that all men have, though it seem to make them know God as God, yet it sufficeth not to make them know that there is a Father, that is, to informe them that there is Father, Son and Holy Ghost, or that there is any Gospel: Since natural light insists only on the moral Law and covenant of works; for there cannot be more written in the heart of fallen man without further revelation than there was in the heart of innocent man which was only the Law of works, not the law of faith. There is nothing known of the Gospel but by report and tidings from God Rom. 10 14, 15.

But let all Christians marke the poison that lyes under these lips; every man hath a light, that is, a light within him, (for so they still expresse it) to help him to life and guide him to the Father. Therefore 1. No need of teaching, or the ministry of man, that is his own inference here; therefore some no more at Sermons, 2. No need of Scripture: For what

Subj. 24.
over p. 13,
13.

1 Joh. 1: 9.

*A faithful
discovery of
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p. 11.

what necessity of a light without, if there be a light within sufficient for the enjoyment of life; and for direction to the Father, the fountain of life! Therefore throw away Scripture as a dead letter. 3. Nor need of grace; for every man that comes into the world, whether he have grace or no grace, hath that light within him: which if he will make use of, it is enough for him, therefore set up free-will, which Quakers (as they conceive that are nearly acquainted with them) call a power accompanying the light to destroy every evil as appears in them that yields themselves to it, and watch that their vain mindes draw them not from abiding in the true pure light of Christ. Thus corruptly do they speak, but do you Christians who have been taught better things, look with a jealous eye upon the light within. If the light of the Word, and the light in the heart agree together, then you may take the light in the heart as Gods light, but if that light within, agree not with the light of Scripture without, then look upon it as darkness, and fear it as a traveller doth a dark night, or a mendicant, or that which they call a [foolish fire] by which so many wander out of their way.

T. S. [And then what need of our teachings?]

W. T. By our teachings, he means Ministers teaching.

To this therefore I answer,

1. That his inference is little worth, because it is brought from a false ground of his own, to wit, that every man hath a light in him sufficient to bring him to God, when none can come to God but by Christ, Heb. 7.25. Nor by Christ unless by faith, nor have any such faith ordinarily, unless by hearing; Rom. 10.14. Nor hear without the Word of God, which every man hath not; yea, the Gentiles in general are said not to have the Law Rom. 2.14.

2. For the thing it self, when he saith, what need of teaching? I do thereupon demand of him (not so what purpose the Quakers teach, for sure there is no need of their teaching, yet they that make nothing of other mens teaching, make something, yea, much of their own; but I demand) what need had Christ to send forth his apostles, and bid them go and teach all Nations? Mat. 28.19. Or what need had Christ to give some to be Teachers to the end of the world? Is it not for

for the perfecting of the Saints till we all come to a perfect man? Eph. 4. 11, 12, 13. Or what need had the author to the Hebrews to say both these things you ought to be Teachers and *vous ne s'avez pas à être saugé*? Heb. 5. 12. And yet sure those Hebrews had as much light in them as is in every man that comes into the world.

3. Considering there be some places of Scripture seeming to make the teaching of men not so needfull. I shall for satisfaction of weaker Christians speak a little to those Scriptures.

The Scriptures are Jer. 31. 34. 1 John 2. 27. In regard of both which I shall speak generally and particularly.

1. In general, and with respect to both Scriptures, I shall repeat the common and true answer, to wit, that the Holy Ghost saying, *you shall teach no more every man his neighbour*, and *you need not that any man teach you*, doth not speak strictly and absolutely, but comparatively, to wit, so as to signify that there should not be so much need of teaching in the time of the Gospel as formerly, and that because the Spirit should be poured forth in a greater measure than ever was before, whereupon knowledge should abound. If any ask why I give this interpretation? I answer, 1. Because other Scriptures declare the teaching of men to be necessary. Paul saies necessity is laid upon me 1 Cor. 9. 16. Yea, in Isa. 2. 2. *The Gospel Prophecy* (such as that of Jeremy is) runs thus, *we will go to the Mountain of the Lord and he will teach us*, to wit, by the Law coming out of Zion, and the word from Jerusalem, by the mouths of Gods messengers, Isa. 52. 7, 8. Adde to this, that Christians also are to teach and admonish one another, Col. 3. 16. Now, that is a certain rule that no Scripture must be so interpreted as to crosse another Scripture, therefore that in Jeremy must not be taken in its full latitude, but with due limitation. 2. Reason, and our ordinary manner of speaking justifies the foregoing interpretation, for we say usually of a witty child, that he will learn of himself without a Teacher, not absolutely, but in comparison with other children, that have no such prompt and precious Spirit. 3. The Scripture itself speaks thus, Jer. 16. 14, 15. *It shall be no more said, the Lord liveth that brought the children of Israel out of Egypt; but that brought them from the Land of the North; where the Prophecy must not be taken absolutely, as if deliverance out*

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Isa. 2. 1, 6.
Act. 2. 17.
Jer. 3. 19.*

of Egypt should never be mentioned more; (for we remember it and magnify the Name of God for it to this day) but in comparison with, and to set forth the excellency of their more glorious Redemption from Babilon; and this is the use of Scripture, to deny and make nothing of one thing, when it would advance another, making that which is exceeded as if it were not *existent*, as *Psalm* 51, 16. *Hos* 6, 6. *10*, *2 Cor* 3, 10. a thing is said to have no glory in comparison with another thing which far excels it in glory.

2. To speak more particularly, to the several Texts.

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1. As to that in *Jeremy*, I conceive that a special thing considerable there is that the Prophet holds forth the difference between the Old-Testament and New Testament dispensation. In the former they were taught by men (other inward teaching was not so conspicuous) in the latter by God, *John* 6, 45. The reason why I mention this is, because those words, *You shall teach no more every man his neighbour*, *Jer* 31, 34. follow upon the promise of the Spirit's effectual inward teaching v. 33. as if he should have said, in the New Testament the teaching of the Spirit shall be eminent, as teaching by men was in the Old: not but that God taught by his Spirit in the Old-Testament also, but yet Spirit is in special manner ascribed to the New-Testament, *2 Cor* 3, 6. which may be for two reasons, 1. Because the Spirit of God was given in all ages, from that which Christ was to do and did in the time of the New-Testament, *John* 7, 39. and therefore it is ascribed to

They taught at a great disadvantage in the Old-Testament, that is the two dispensations are opposed, for no teaching as they are, *2 Cor* 3, 6. 2. Because the spiritual teaching in the Old-Testament was nothing, that is, very inconsiderable in regard of the abundant teaching of the Spirit in the New. So that the proper answer to that place in *Jeremy* may be this, that under the New-Testament-dispensation they shall not teach every man his neighbour, that is only b, with such restraint of the accompanying Spirit of God as was in the

As 2, 17. *So Tremel. & Jun. in Jer* 31, 34. *Non autem [solus] docturus eripit; frequens ut;* *Gen* 31, 28. *1 Sam* 5, 7.

Old-

Old-Testament, but all the people of God (however taught either by Pastors or Neighbours) shall be truly said to know God as persons taught not so much by men outwardly as by the Spirit inwardly, and, in regard of former times, eminently.

2. For that other Scripture 1 John 2.27. two answers may be given

2.

1. That being instructed so far and so long already, they needed not any man should teach them, to wit, the Fundamentals and main things of Christianity; for those they had learned and come to a full knowledge of.

2. They needed not any man should teach them, *Take these three together,* that is, otherwise then they had bin taught by The Spirit in the Word, the Spirit that is, by the Spirit in the Word, and in the Spirit in the Ministry of the Word, and the *the heart*: for it is not spoken to exclude the Spirit in the heart of a sanctified man, because the Apostle was now sanctified Christian, and then is teaching them himself, and he willeth them to true, that no Christian taught abide in that which they had heard, v. 24. *to by these needs any man should shew, that teaching and hearing was then in use; Gal. 1.8.) otherwise or any other what he speak is to arme them against seducers, v. 26. by putting them in minde that they these three teacheth,* had been so soundly and so fully taught that they needed not to seek other Teachers to receive from them a righter or an higher Doctrine: The thing they were to do, was, not to hearken after a new Gospel to be thereby taught, but to abide in the old Doctrine wherein they were already instructed by the Spirit in the Word, and which was sealed up unto them by the Spirit in their hearts.

T. S. 2. *Thy say that that which may be known of God, is manifest in the consciences of the very Heathen (God having revealed it unto them) even his eternal power and Godhead: And that Rom. 1.19, though they have no Law written upon them, yet they shew the work of the Law written in their hearts, and are a Law unto themselves.*

W. T. I know not what there is in this second Article, unless it be a double untruth. 1. If he say (as he doth) that the Teachers of this Nation lay the charge of Quakers the bare affirming of that which is here put down, that is one untruth: let him produce those Ministers that blame any man for saying what the Scripture saies in both the places. Bp. 2. If he mean (as his fellows do and as himself seems

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to do by his former words) that such heathen-knowledge is a sufficient guide to the Father, or to blessedness, that is another untruth; for the Scripture speaks truth when it saith, The invisible things of God are clearly seen of men, even of Heathens (not so as they may be saved in that way, for how could they without the knowledge of a Christ which neither Nature, nor creature reveals? but) So that they are without excuse Rom. 1. 20. To shut up this therefore in brief; If he say that men that never heard the Word of God, have light enough to help them to heaven, let that be his charge; for he that believes not shall be damned, and how can they believe in him of whom they have not heard, Mark 16. 16. Rom. 10. 14.

T. S. [3. They say that Christ did not mock nor impose an impossibility upon his poor Lambs; when he exhorted them to be perfect even as his heavenly Father is perfect, &c.]

1. W. T. I answer, 1. The Scripture exhorts us to many things, that we have made our selves unable to do, because however we are not able, yet it is our duty to do them. And God hath reason to claim his right though fallen man hath lost his power.

2. Yet we may be perfect as our heavenly Father is perfect, to wit, by way of imitation, and as aspiring to perfection. We may be perfect as God, though not as perfect as God, as the Aire is light as the Sun, though not as light as the Sun: There may be, and should be an inchoate, and a progressive, but there cannot be here an absolute perfection: and it is blasphemy to think that we shall ever be perfect as God is perfect, that is, an inequality.

3. Neither doth Christ intend any such thing there, as either perfection infinite or equal with God, or perfection absolute and equal with the Word of God: it is evident by the context, and that [therefore] which is in the verse he cites, that he speaks of a comparative perfection in opposition to Publicanes, who love those that love them and salute their brethren only: and thence he inferre (without any such mocking as this Fabler seigns, if there were not a plenary perfection) this serious exhortation, Let it not suffice you to be perfect as Publicanes are perfect, but labour to be perfect as your heavenly Father is perfect, that is, make him your pattern;

terne and aspire to that perfection that appears to be so eminently in him, while he makes his Son to rise on the evil and the good: yea, gives his only Son not for the comfort of his Friends, for he had none among fallen men, but for the salvation of his enemies *Rom. 5. 10.*

T. S. [*And that the same Christ spake truth, whenas he bear witness of Nathaniel, that he was an Israelite in whom there was no guile. John 1. 47.*]

W. T. Christ does not say there was no sin in him, but only that there was no guile in him, which imports not absolute perfection, but sincerity y. To have no guile in the spirit, doth not prove that a man is perfect, or no sinner, but only that he is a pardoned sinner. *Psal. 32. 2.*

T. S. [*As also that Paul did not designe that which was impossible, when he laboured to present men perfect in Christ Jesus. Colof. 1. 28.*]

W. T. The Question is not, whether men may be perfect in Christ Jesus in a way of justification, but whether they may be perfect in themselves in a way of sanctification; in this latter (though Ministers labour still that people may be carried on to perfection) cannot be attained here, but is reserved to the last day *1 Cor. 1. 7, 8. 1 Thes. 3. 13. Jude v. 24.*

If the Scriptures which he quotes be rightly understood, tis his own charge still not ours; (we shall never charge him for saying any thing the Scripture saies, in the Scripture sense) but if his, and the Quakers meaning be under such expressions of Scripture to affirme a perfection without sin, then let them take their charge from the Apostle, which is, that they are therein liars *1 John 1. 10.* Yea, while men plead perfection and sinlesness, God himself professeth he will plead with them and every such person as they are, because he saith, *I have not sinned. Jer. 2. 35.*

Let Christians therefore go on and bear up to perfection, but never boast of perfection; no man can do that reasonably, that either knowes himself or that knows Scripture: that is, that knowes how high and perfect the rule is, and how imperfect and defective himself is, being compared with that rule. Our duty here is to be always perfecting; but it belongs to our wisdom to know that we can never be fully perfected till the last

last day wherein our soules shall be among the soules of just men made perfect. 1 Cor. 13. 9, 10, 11. Heb. 12. 23.

Mean while they may fear and tremble to think of the perfection of Quakers, as is related by one that knew them, (being once far entered into their way) who relateth this of them, that They are people bereaved of former ways and means, wherein the Lord doth work faith, knowledge and enjoyments in the hearts of his children, and of all those former excellent things which we have brought forth in them by the power of truth, and of the use of those waies of working, wherein they have manifested any love or obedience to God: They are people bereaved of all things of this nature, and they reckon their happynesse and their perfection so to be.

T. S. [4. They do not blush to say that Christ and the Apostles spake as they meant in the Scriptures, and therefore they deny our meanings and interpretation as needlesse, &c.]

W. T. Quakers have reason to blush (if they know how) at such a consequent as here they bring in: For it is as if one should say, God spake as he meant by Moses in the Law, therefore there was no need that Ezra and the Levites should give the sense, and cause them to understand the reading, Nehem. 8. 8. Or that God by the Prophet Isaiah spake as he meant, and therefore the Eunuch had no need of a guide, for the understanding of his Prophecy, Acts 8. 30, 31. Or that Christ spake as he meant, and therefore his expounding afterwards was needlesse, Mark 4. 34. May not a man speak as he means, and yet the expressions be so dark or doubtful to many a man that he is not able to discern what he means? Every Author ordinarily speaks as he means, Is there no need therefore of Commentators and Expositors to make it plain, that the words which may be taken diversly, yet in such a place carry such a meaning with them and not another?

T. S. [Especially because we differ among our selves in our own meanings, and are fallible in our Interpretations we give of them, by which means a great part of our craft and employment is like to fall to the ground.]

W. T. Answer, 1. That in the interpreting of Scriptures concerning the Fundamentals of Religion, we do sufficiently agree. 2 Cor. 13. 11. Whether it were I or they so we preach

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P. 16. 17

See John 8.
39, 40, 41.
& 16. 18.
39. Luke
24. 27.

preach and so yet believed. 2. What ever difference there is that proves only that the examination of Scripture is needfull, not that the Interpretation of Scripture is needlesse: Is there no use of Physicians? Had people as good be without them, because there is a difference of judgment among them? Or is it safe therefore for diseased persons to go from them to Mountebanks, because Physicians will acknowledge they may be deceived or disappointed, but Mountebanks will tell them they will cure certainly and infallibly? Yet a great difference there is between Physicians that have not, and Ministers that have an infallible Rule; after which while they walk they can neither be deceived nor deceive. 3. His confining close wherein he compares Ministers by whom Christ is evidently set forth, and, as it were, pictured, to those that make silver shrines for Diana, shews with how good a will he sits in the seat of the scornfull, and there laughs at a Ministers employment, committed to him of God, which is to be a Messenger and an Interpreter, Job 33. 23. For the people should seek the Law at his mouth. Mat. 23. 7. Whereby is not meant that they should seek from him the Law it self (for that they had from God) but the Interpretation, and true meaning of the Law, which it belonged to their office to make known.

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Act. 17.
11.

Jer. 10. 7.
Gal. 3. 1.
Act. 19.
24, 25.

While these men there ore deny Gods Ordinance of opening and Interpreting difficult places of Scripture by his Messengers Mat. 23. 7. We charge that upon them as a wicked error, and warn all Christians to take heed of those men that will take away the Exposition of Scripture from them, and the knowledge of the minde of God, by the men of God; and who (as the Papists with whom they doe much agree) may well be afraid the scriptures should be opened, and the light of God let in, because by that way of God their own false Wares and sophisticall stuffe will be soon discovered.

In the close of this, I cannot omit to mention these two things,

1. That Quakers are enemies not onely to the Preaching of Ministers, but to the teaching of men: For no man can teach the things of God, but by opening the minde of God, as it is revealed in Scripture.

2. That there is one thing in these times, which (when there is much deformity in them otherwise, yet) may be counted,

ted their proper ornament, that the devil very much envies, and that is *Scripture-Exposition*; wherein good men before this time had never so great assistance; and of which never men that went under the name of Christians declared such dislike.

Mat. 5. 34. and dūbrās βλας. **T.S.** [5. They assert, That Christ did not speak one thing and intend another; when as he commanded men not to swear at all; but let their yea, be yea, and their nay, nay; whereas, we that are Orthodox, doe both swear our selves, and teach men so to doe; otherwise we may haply go without our maintenance, for want of swearers in our Courts of Justice, against those Heretiques that refuse to pay us Tythes.

W.T. This man and Anabaptists (for the Quakers Religion is a medley) would be excused for accusing all Oaths as finfull, because Christ sayes, swear not at all: a prohibition saith this Commentator, so universall, that it admits no exception: But that you must take on his word, who though he be aginst Interpretations; and so declared himself immediately before; yet gives such an Interpretation of that place. Now its very true; as Christ saith, we must not swear at all, but that expressions wherein there is such an universality admit no exception, that is not true; as will appear in other instances; *All things are lawfull for me*, saith Paul, again and again: 1 Cor 10. 25. What? Without exception? Was it lawfull for him to lie, steale, commit adultery, &c. No: but such large expressions are to be limited to, and by the subject matter and the argument in hand: namely, In the forecited places, it is to be restrained to things indifferent. In like manner the same Apostle saith, 1 Cor. 9. 22. *I am made all things to all men*, not by an unlimited and lawlesse compliāce, as if he would be a blasphemer among blasphemers; or among persecuting Jews a persecutor, but by an humble, justifiable, and advantageous condescension.

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We Assert also that Christ did not speak one thing, and intend another, when he said, *swear not at all*: but all the question is, what he intended; and that may appear by the words subjoyned: For he did not only say, *swear not at all*, and there make an end: but proceeds and shews what he means by that generall saying, while he adds; *neither by Heaven, nor by earth,*

nor by Jerusalem, nor by the Head, that is, whereas the Scribes & Pharisees made as if the third commandment forbade perjury only, *Matth. 5. 33.* Our Saviour shewes that there is such a kinde of swearing as is not to be at all used, to wit, 1. when men swear by the creatures, either impiously and Idolatrously, putting them in the place of God, as if they knew whether we swear true or false, or could recompence us accordingly; or else irreligiously and irreverently, abusing, in the prophane use of such creatures as are here enumerated, the name of God imprinted on them, or God himself related unto in them; this is one [swear not at all] that is impiously or prophanelly by the creature. 2. The other is, that none should swear at all (by God, or creatures) rashly, unadvisedly, uncertainly, that is, without a just cause, or calling, or ordinarily, that is, in familiar communication, thus also our Saviour explains his injunction of *Yea and Nay* (i.e.) to swear not at all. *Matth. 5. 34.* by that which he saith *v. 37.* but let your communication, that is, your ordinary communication * be *Yea, Yea, Nay, Nay*; to this purpose also the Apostle *James* speaks; above all things swear not, to wit, by heaven, earth and such creatures, according to the prophane usage of those times, for it seems then then were like ungodly people now, who think it no fault to swear, so they swear the truth, when not only to swear falsely is a great fault, but to swear frivolously, causelessly, and in familiar conference. The Apostle therefore addes, but let your yea, be yea, and your nay, nay; that is, in common discourse let there be no oath at all: But a constant and candid expressing your selves, in simple and stable affirmations and negations. In brief, that which Christ speaks is not against all swearing (wherein the Name of God is so much advanced in his Omniscience and Justice) but against creature-swearing and common swearing: we may therefore put our Saviour and his Apostle together and conclude that both Christ and James (whose words we may call a comment upon our Saviours words) do not take away the use, but establish the reverence of an Oath, by prohibiting the prophane and trivial taking of it up in mens common talke.

/ So James cap. 5. 12. (without any comma) as if they knew whether we swear, &c. Therefore James saith; neither by the heaven nor by the earth, nor by any other oath, to wit, by the like creatures; again, by no oath at all in ordinary talke, so as to make our communication a swearing communication, opposite to Yea and Nay. (i.e.) to an affirming or denying communication; without any oath. Your Adversaries

Let this then be the charge (since these men will needs be charged) that they absolutely deny the use of an Oath, when yet God commands it in the Old Testament as a part of his Moral worship; *Exod. 22. 11. Deut. 6. 13. b* laying down also special rules for the holy use of it. *Jer. 4. 2.* And with that the New Testament tells us, that an Oath for confirmation is the end of all strife. *Heb. 6. 16.* Let them consider therefore upon what good account they put an absolute end to that which God himself saies, puts an end to all strife.

But this man sits and laughs at this necessary and effectual assistance for the administration of Justice, and speaks as if he would let the world know, that he will neither swear himself, nor get any body else to swear for him to obtaine that which is due to him; for if it be not thus, but he will seek his own as Ministers seek their own, then he himself will be accounted one of those Orthodox men among whom he is so loath to be numbred.

T. S. [6. They are bold to assert, that in taking Tythes for preaching, we are true neither to the Old Covenant; nor the New: Not to the Old, because Tythes were the maintenance peculiarly appointed to the Tribe of Levi, of which Tribe we cannot say we are; and also the Tythes of old were by command to be put into a store-house, whether the stranger, the Fatherlesse and widow, were to come and eat of them and be satisfied, which we practise not; nor to the New Covenant, for that Jesus Christ hath put an end to the Levitical Priesthood, and consequently to all the maintenance and appurtenances thereto belonging.]

W. T. A. 1. Though we are not of the Tribe of Levi, yet we are Ministers of the Gospel, taken from among men, & ordained for men; in things pertaining to God: So there is an agreement in the generallty of the office, and such a succession and correspondency in regard of the spiritual substance of it, that New-Testament officers taken from among Gentiles are prophesied of under the name of Priests and Levites. *Isa. 66. 21. with Rom. 15. 16.*

2. As we are not properly of the Tribe of Levi, so we have not those Tythes that were appropriated to that Tribe: Its true, we receive a portion of the fruits of the earth called Tythes, yet it comes very short of that ample proportion which

which the Tribe of Levi had, who yet besides the Tenth and Fifth-fruits, and the share they had in the sacrifices, had also 48. Cities with their suburbs.

See Ainsworth on Deut. 14. 29.

3. Tythes were not so appropriated to them, but that there was one Tythe for the people themselves, Deut. 14. 22. 23. and another Tythe was to be laid out for the poor, Deut. 14. 28. 29. which was called the *Poor mans Tythe* *. If people were to lay out a Tythe for the use of the poor now, as they did then, we should be as far from hindering them of it, as this writer from a just imputation, when he speaks of not practising that by our selves in these times, which was to be done by the people in those times; and yet out of that we have, the poor have an allowance, both by way of yearly pay, and of voluntary Alms.

Godwins Moses and Aaron lib. 6 cap. 3.

Godwin ubi supra.

4. For the objection of being true neither to the old nor new Covenant, I answer, that we are true to the new Covenant (under which we stand) because though Christ hath put an end to the Levitical Priesthood, yet he hath not put an end to the Church Ministry, nor to that maintenance which is necessary for it; for there is a *new Gospel-Ordinance* to establish it, to wit, that they which preach the Gospel should live of the Gospel. 1 Cor. 9. 14.

4.

5. Whereas it is objected here, that the Levitical Priesthood is gone with all the appurtenances whereof Tythes were one, thereunto I answer, that Tythes may be considered two ways,

5.

I. In the general nature of a maintenance of the servants of God in the service of God. As to speak more plainly and by way of instance, in regard of the matter now in hand; the Levites having no part nor inheritance with their brethren Deut. 14. 27. and yet being Gods special Officers about the service of the Tabernacle, wherein there time was taken up, they had need of a sufficient support for them and theirs. In this respect Tythes belonged not to the Ceremonial but rather to the Judicial Law; as the Levites were a part of that body of people, all of which was to be provided for in the land of Canaan; yea, we may say to the Moral Law of the 2. and 4. command of the first Table, as they were Gods servants: And to the 8. command of the 2. Table as they were the servants of the

1.

1. of 1.

D. 2.

Church,

Church laboriously imp'oyed for them, according to the rule of service prescribed in those times:

Now to apply this: In this nature we take Tithes, that is, as they serve to make up a fit maintenance, for the support of the servants of Christ, in the service of Christ for the people of Christ who partaking of spiritual things from us, ought in equity to minister carnal things to us, *Rom. 13. 27.*

2. Tythes are considered under the notion of the support of, and their speciall application to the ceremonial service: Now as they were given, received and made use of, to maintain and uphold that old Testament worship, and the Priests and Levites in order to that, so they are abolished: we lay no claim to them in that relation; but yet the Tenth being the onely maintenance designed unto us, we do with a good Conscience take it, because there is no ceremony in the proportion, that is, in maintaining the ministry by laying out a Tenth, but onely in the old Testament application. Tithes were an appurtenance to the old ceremoniall worship, but they were not [in themselves] a Ceremonial appurtenance: for we find a tenth part given to God long before the Ceremoniall worship was instituted by the hand of Moses, *Gen. 28. 22.* Yea, whereas he saith, they were appropriated to the Levitical Priest-hood, or to the Tribe of Levi, we finde them paid by Abraham to Melchisedeck, who was none of that Tribe, *Heb. 7. 6. 9. 13.* Yea, to him even Levi himself paid tithes in Abraham, *Heb. 7. 9.* How then were they proper to Levi?

Let the Quakers then take their right charge which is this: that while we challenge not Tythes by Moses law: but onely a maintenance formed out by the just and pious laws of the land in that proportion, they deny Ministers that maintenance, & would have us labour (if we will labour) without any livelihood, without any hire: When Paul saith, *I took wages, 2 Cor. 11. 8.*

Luk. 10. 3, 4. T.S. [7. They call us hirelings, because we preach by Indenture, first made with the people for our maintenance, and do not go forth (trusting our Master Christ) as his Ministers of old did, carrying neither purse nor scrip with us: which should we practise, we are doubtfull we should be reduced to one of these two straits, to wit, either to work or beg; the first of which we cannot doe, and to doe the second we are ashamed.]

W.T. I Answer, 1. There's a great difference (but that this man

man will not open his eyes to see it,) between *taking hire*, and being an hireling; for Christ approves the former, *and condemneth the latter*; *Joh. 10. 13.* *and Luk. 10. 7.*

2. In those places which are called Benefices, and are in the disposal of Patrons, and wherein there is a competency, there's no need of indentures, a maintenance being by law already settled upon every such place.

3. As for other places, wherein no maintenance is settled, the people that seek out a Minister, and know he cannot subsist to do service to their souls without a worldly support, do freely offer such a maintenance as they conceive may be competent, which if it appear so to be, the Minister (after he hath first found the place fit for the execution of his Ministerial Function, and that he is thereunto lawfully called) doth accept of it, and so closeth with them, to do his office among them. He layes no necessity upon them to give him such an allowance; but they seeing the necessity of enjoying the Ministry, are willing to give it. Hereupon happily some writings are drawn up, that while the Preacher doth his duty he may not (through the injustice or inconstancy of the people) be defrauded of his necessary maintenance, which on both sides is agreed upon. In this transaction; the charge which is here laid upon Ministers (for the meaning of the man in all these charges, is to discharge the Quakers, and to charge and deride the Ministers,) is as vain and foolish, as the ground thereof is weak and frivolous.

Now whereas he speaks of our going forth, not trusting our master Christ, as his Ministers of old did, &c. I Answer,

1. our master Christ doth neither require us, nor allow us, to depend on, or rather to tempt him. In resting on, extraordinary courses, when there be ordinary ways before us wherein we may lawfully walk. *Mat. 4. 7.*

2. All may see what enemies they be to truth that are enemies to distinctions, & will not put a difference between our Savours extraordinary & temporary commission, upon grounds peculiar to that time & state of Gospel affairs, & successive or ordinary missions, wherein no such charge was given, no not to the Apostles themselves. Is it a perpetual Law that a Minister when he goes forth to preach, must carry no silver, no shoes, nor yet a staff? *Mat. 10. 10.* Nor salute any man by the way? *Luk. 9. 10.* *Acts 11. 7.*

10. 4. Or was it not rather such a Law as was given the Israelites at the eating of the first Passover, *Exod. 12. 11.* (but unobserved after) and that for the same reason, to wit, because they were in host, and two Coats might clog them, Salutes stay them, ordinary worldly Provisions cumber them; Neither do I deny, that it was to teach them Faith also, but then I add that though dependance upon God be a perpetual duty, yet we are not bound to exercise it alwayes, in the same way; for we finde *Extra* taking one course that is, an extraordinary, & resolving against a band of Souldiers, *Exa 8. 22* and yet *Nebemiah* taking another, that is, an ordinary, & accepting from the King Capitaines of the Army and Horsmen to go along with him, *Nebem. 2. 9.* What doth this shew, but that we are to rest upon God in an extraordinary way, when the Word, or honour of God requires it; and in an ordinary way, when Providence, without any prohibition, or just prejudice opens it; God would have the walls of *Jericho* throwne downe with Rams horns, to confirm their Faith in God; but in the next onset upon *As*, his will was that they should go to worke in an ordinary way, both of power and policy, *Iosh. 8. 3, 4.* Yet observe, that in the fore-cited places, where Christ sent them forth without providing for themselves, he tells them also, that the workman is worthy of his meat, *Mat. 10. 10.* and the Labourer of his hire, *Luk. 10. 7.*

Let this man therefore, and his company take their charg, which is this; that they call us hirelings, because we take that hire which Christ saith we are worthy of, and that (whiles we are not doubtfull of provision from our master Christ himselfe extraordinarily, if there were no ordinary lawfull way therein to have it,) these men shew themselves desirous we should be reduced to one of these two straits, either to worke, (when another worke is required) or else to begg, (whereof the world might be ashamed, but especially the Saints.)

Collect from hence what honest men these be, and how unlike that godly *Jehosaphat*, who commanded the people that dwell in *Jerusalem*, to give the portion of the Priests and the Levites that they might be encouraged in the Law of the Lord, *2. Chron. 31. 4.*

T. 3. [8. They call us greedy Dogges, because we do not walke after the example of those whom Christ sent out to preach the Gospel, to wit,

eat and drink such things as the people give us, but instead thereof do force that by Law, even from the poore and needy (as wit the Tenth of all they get by the sweat of their brow) which by some means we should never obtaine. A thing they say which the true Prophets and Ministers of Christ mentioned in Scripture never practised.

I.

W. T. A. 1. We professe we do not (because we believe we ought not) walk after extraordinary examples, no more then they after the example of *Elisha*, *Luk. 9. 55.* Christ had his Disciples when he sent them forth, *heal the sick, and cleanse the Lepers, and raise the dead, Mat. 10. 8.* Must we undertake that worke too? If extraordinaries now are to be followed, let Saints go and sell all (as in the first times they did) and lay down the money for the Churches use: Will this young Merchant do so? With whom we must needs be Doggs and greedy Doggs too, because we take a maintenance, which devout persons, and in particular, such as ought to be Nursing Fathers and Nursing Mothers to the Church have provided for our nourishment, and which people (that love those that labour for their soules) are willing to give us and set before us, what have we but what Christian people have given us, or do give us? In which respect we eat and drink what is set before us.

2. If he mean we must have nothing but from hand to mouth and from meal to meal, how comes it to passe that he that is received into the office of a Minister must be an house-keeper? *1. Tim. 3. 4.* and a lover of hospitality? *Titus 1. 8.* What? And have nothing to keep house or hospitality with of his own, but only other folks meat and drink?

Object. But they say we force it.

Ans. If some better minded, set meat and drink before us, and others that are worse affected, will come and catch it away, must we be so unthankfull to those that have set it before us, or so injurious to our selves, as to let them carry it from us?

Object. But we force from the poore and needy the Tenth of that which they get by the sweat of their brow.

Ans. Either the poore and needy be spared and nothing is received from them, or else it is (as their state is) very little. That little is given to God by being given to faithfull Ministers for the support of that worke of his wherein they labour.

(For

(For I plead not for idle, or Idol-Shepherds) Its laid out also that their souls may be provided for; and that not without good ground of hope of prospering the better in their outward estate, *Mal. 3. 10.* If this little may not be had without Law, it is many times lost; but suppose the Minister do by law seek his maintenance from them who get their living by the sweat of their browes (which is the lot of all men, and of conscientious Ministers especially, that spend and are spent for their people) I say, suppose he use force to get those dues which (as he confesseth here) by fair means he should never obtain, is he an Oppressor that seeks his right forcibly? Or is not he unjust and wicked that detains it, and forceth him so to seek it, if ever he will come by it? I speak of such poor as be in some measure able to pay this, as well as their other debts. If their povertry be such as that they have nothing at all to pay, then his out-cry is as just against the Merchant or any Trade-man, that shall demand his due of them, as against the Minister.

3. Though some people cry out of oppression in the maintenance of Tyths (because it is now the fashion so to do) yet to men that understand themselves there is no such thing: For it hath been sufficiently and openly proved*, that the Minister hath full as much right to the Tenth part as any man hath to his Nine. The Tenth is the Incumbents own, not given to him by the present generation that lay it out, but paid as a Rent-charge on the Land, charged with it before either Lord or Tenant had any propriety in it. None but a Minister possess of the place, can claim a right to it, as being freely given to the Church.

* Before the honorable Committee of Parliament when the business of Tyths was in agitation. An. 1653. See the Paper entitled, Some modest and sober Considerations about Tyths

This may suffice for answer to him and them whom Tithes trouble so much, but the Ministry much more, by which latter trouble Christians may judge of the former; unto which I adde that many of those men that are enemies to the Ministers Tenth, are no friends to Gods *Seaventh*, that is, are ill observers, yea, bold slighers of the Sabbath day; which I speak to warne Christians from closing with them that have so lost the reverence of Religion.

But since I am drawn so far into this subject. I hope I shall not be injurious, if I do a little detain the Reader by

ad-

enjoying and offering (only) some Arguments for this kinde of maintenance by laying out the Tenth, that being the thing that in these times is in so much question.

I say therefore,

1. That this kinde and proportion of maintenance is to be revered, as having upon it a divine stamp, by being ordained of God in the old Testament, without any repeal in the New. Nor is it reasonable to reckon Tythes among Jewish and Ceremonial things, belonging to the Pedagogy of Moses, considering that the Apostle gives this construction of that Old-Testament maintenance, that they who ministered holy things, who waited and served at the Altar, were in that respect, partakers with it, and lived upon it, 1 Cor. 9. 13. 14. whence therefore he collects, that they who preach the Gospel, should live on the Gospel. Now is it a Ceremonial thing or is it a Moral thing, that a man that labours should live of his labour? And into that the Apostle resolves the *Altar-maintenance* in the Old Church.

1.

2. Its a way of maintenance that hath been revered and approved in all Ages of the Church, for whence is it that Tythes have so long stood in the Churches of Christ, and under the Government of Christian States? But because wise and godly men, saw there was no other way so like to fulfil the minde of God, for a competent and a convenient maintenance, as by ordering it to be laid out in that particular way of Tythes? I offer this as an Argument drawn from the judgement of discretion in the Christian world. Its true that in some Protestant Churches there hath been an alteration, but followed (as I have heard credibly reported) with lamentation for the straitnesse, falling upon Ministers by such change of maintenance.

2.

A sad complaint of this was made by Pareus Professor in Hiedleberg to D. Twisse, when he was there with him, as was reported by D. Twisse himself to a friend of his

3. I propound this way of maintenance as most rational, and that in divers respects,

1. Because equal, and though reproacht as oppressive, yet cannot be proved so, nor possible to be so, For

1. People have nine parts and do but lay forth the Tenth, and is it hard when God gives men ten parts of the Fruits of the earth, that they should give him one again? But

2. Now man can be oppressed by laying that out to another

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other

other which he never farmed him self, nor paid any thing for, and which no man but the Incumbent had any right to sell him.

2. Because *Suitable*: A Ministers duty is, to be given to Hospitality (1 Tim. 3. 2.) for which he will be best enabled by receiving something of every kinde, for thereby he is furnished with those various things, whereof Hospitality is made up. This is the more confirmed by that Scripture-Rule, Gal. 6. 6. Let him that is taught in the Word, communicate to him that teacheth him in all good things, one and another.

3. Because this is (as a Suitable, so) a *simpliciter* maintenance, that is, a Minister being to have his subsistence from the fruits of the earth, is thereby moved the more feelingly to pray for a blessing from God upon them. If people be looſers therein, he is a looſer with them; and if they have more, he hath more: Nor will it follow from hence that Covetousness makes him pray, but Interest doth, and Interest (if it be a just Interest, though it be in some sense a self-Interest) ought to do it; for, is not that which God himself propounds as a motive to the performance of that duty, while he saith by his Prophet, Pray unto the Lord for the peace of Babylon, for in the peace thereof shall you have peace? Jer. 29. 7. so may Ministers pray (and that according to Gods minde) for a blessing on the fruits of the earth, because in the increase thereof is their increase. Yea, and in this very case, Mat. 23. 10. Bring your Tythes to God, is urged by an Argument from their own Interest, to wit, that God will poure a blessing upon them.

4. Because it is a maintenance of all other *free from temptation*. If subsistence come from the people, then there is a great temptation to please them; if from the State, then, if the State and higher Powers happen to be corrupted (and who in so much danger as they) There is another and greater temptation lies on that hand, to comply with it, I mean, with the corruptions of it, for in all justifiable things, there ought to be a compliance. This Argument receives strength from our daily prayer, which is, Lord lead us not into temptation.

5. This maintenance is *most easily obtained*: Whilest the occasions of people require continual layings out, but especially

ally at such a time as this is, when the necessities of the State force upon men many and great payments: hence money is very hard to have; but at that time when God (in the fruits of the earth) gives in much, it is easy to part with a little of the same kind.

6. That Promise which is proper to this kind of maintenance, and which is before mentioned, may, I doubt not, be justly applied for assuring those of gaining by it, who are conscientious in it. *Mal. 3. 10.*

I do not in which has been said press the *Tus divinum* of Tythes in the new Testament in a strict sense: yet for that much may be spoken. And here (since that I am thus involved in this Argument) I shall not forbear to publish what hath been spoken where my self was (I thank God) an hearer; and is left in Notes in my own custody, by one of singular worth and sincerity, now with God. I shall transcribe it as he left it in his Notes upon *Mal. 3. 8.* where the Lord is giving in his Answer to that Question, *Will ye have we robbed thee?* *Salth, in Tythes and Offerings,* which in those daies were expressly required in the Law: But the people returning from Babilon, among other duties neglected that. *Nebem. 13. 10, 11, 12.* Herein therefore saith the Lord am I robbed.

Observe, The interverting of things hallowed is a robbing of the Lord.

1. In free-will offerings: Hence David saith, *Psal 56. 12.* [Thy] Vowes (as if he had said, no longer *Mm*.) are upon me O God. So *Levit. 27. 10. 28.* See the example of *Ananias* and *Sappira Acts 5.* before sale all was theirs; after sale, the money was theirs: but being once consecrated, no part was theirs. It was a lye against the Holy Ghost to deny it, to perjury of God to detain it: And this was in the Church of the New Testament, and in the case of a Free will Offering.

2. How much more in case of Legall dues established by the Law either of God, or of man for God? Under both which this due of Tythes falls, and under one at least, is perpetual.

Quest. Is what Law are Tythes now due? It seems not by Gods Law. Quest.

here uttered, n. more than other Offerings (here joined with Tythes) unless by the Ceremonial or Judicial Law now out of date?

Ans.

Ans. Nay, even now, under Christ and the Gospel, Tythes are due, For

1.

1. Not only Levitical Priests received Tythes, but Melchisedech, Gen. 14. 20. In whom there was a Type of Christs Kingdome and Priesthood, unto whom even Abraham and, in him, Levi paid Tythes, and his Priesthood is everlasting, Heb. 5. 6. and so Christs, and the dues belonging to it.

2.

2. If maintenance of Ministers by Tythes be abolished, what other finde we establish in the place thereof, and where do we finde it? If no other, that remaines; if it be a Ceremony, what and where is the substance and body?

Obj. We read of free-gifts Acts 4.

Ans. That was an [Interim] while the Church [under Persecution] coul not receive Tythes. But what provision is there for the Church in peace under Christian Government? Surely none if not this, therefore this is in force still.

2.

2. The Apostle requires a communion of all goods or in all

a Something for bread, for cloath, for good things Gal. 6. 6. some part thereof for all men are nourished and fore of all increase, Ministers are to be maintained by the same elements: Other partake in a, what part can be more fessed wayes of maintenance will not afford a proportion suitable to that Rule. equal than that which the Lord pre-

b The 3. thing may be further explain- scribed? ed by what he delivered in the preaching of the Sermon, to wit, thus, I take the Church (Prince and people) under Law of Tythes (said be) to be more than with the faith, received and establish Judicially, even Ecclesiastical, where this Order of maintenance by Tythes comes next to the second Commandment, whereby (call it Civil, Municipal, or Ecclesiastical Law, yet) now at least it than a matter of robbery between man and man. becomes Moral by consequence as obedience and Tribute to princes, Rom.

It is a Law therefore though not immediately promulgated from God, yet enacted by men for God. The things are consecrated to God and the Law of them things is consecrated to God too, therefore cannot be taken away. Do Christians to depart no further from Jews, as Magistrates require subjection, as to God, because it is said, give to Caesar that which is Caesars? And is it not a sub- as Figures yielding to the body, &c. jecting to God to obey the Law for God? As Ministers of Protestant Churches,

no further to depart from the Church of Rome, than in those things wherein they had departed from Christ.

This may serve for ground of resolution, without disputing every objection.

Mean while it reproves those who wink at this sin, willing to persuade themselves, that is not against conscience, which is for their profit,

1. The Pope, the great Woolfe or chief in the Church, who purloined Tythes by whole sale, appropriating (indeed impropriating) them to Monks and his creatures when they were appointed for Gods service.

2. Those Reformers in the time of Henry the 8. who taking the Popes robberies from Church and Lay, that is, taking Temporal revenues and spiritual together, had not so much care and conscience as to distinguish and restore Tythes, but turned both to the Common wealth. Hence many by a miserable necessity do inherit this Robbery, and live on the Churches Revenue.

3. Every day people desire to win (as the Sea gains upon the Land) upon the ministerial due by customes and otherwise, finding sweet the bread of deceipt, inasmuch that it is become a Proverb, Pinch on either side.

Thus far this wise and godly man of Gods, and in no wise worldly, but exceeding liberal, as in Gods house, by instruction, so in his own, ty Hospitality.

I shall leave what I have written (which had it been published by the Author himself would have been much more like himself) to the judgment of such who have purposely studied this subject, and to whom God hath given a larger light, not collecting my self and refusing that which I have already spoken, that by this I reach not so high as to pique the divine Right of Tythes in a strict sense, but (keeping my self to my own measure) that which I insist upon in this. That whereas there is clearly a divine Right for maintenance in the pastoralty, that general sense both of special influence in each particular way of maintenance (I mean by laying on the Tenth) inasmuch as no other way is like as he found, in all respects so expedient, for the fulfilling of the will of God in the maintaining of the Church as this which God wills is.

I leave it to consideration therefore, whether it be not con-
 sequentially divine; for a maintenance is due by divine right;
 If so, then it is Gods minde also that it should be made out
 one way or other, and if in some way then in the fittest way.
 I shall add only that there are two great ordinances of God,
 the one of the Ministry, the other of their maintenance; for
 so hath the Lord ordained, that they which Preach of the Gos-
 pel, should live of the Gospel, *1 Cor. 9. 14* and there is much
 in the latter of these for the supporting of the former, I mean,
 in the supporting of the maintenance, for the supporting of
 the Ministry, which is easily confirmed, while it cannot but
 be observed, that they that plead against Tythes, do through
 the sides and upon the account of Tythes, strike at the Mini-
 stry of England; and transerre the plea thither. The great
 eye-sore is not Tythes, but the Persons concerned in the
 Tythes, that is, the Ministry. The Lord keep it in the
 thoughts of the hearts of our Governors to establish the Mi-
 nistry, and that maintenance by which the Ministry may be
 best established. I shall conclude this with two Scriptures; 1.
 The old Prayer, *Drut. 33. 11* Bless Lord his substance, and ac-
 cept the work of his hands. I am loath to write (but would
 have Quakers and Antiministerial men to read) the rest.
 2. The other Scripture is *2 Chron. 24. 16* They buried Jehoia-
 da in the City of David among the Kings, because he had done good to
 Israel, both towards God and towards his House. I do not doubt
 but I may say truly that neither my Brethren a
 nor my self have thus extended this Argument out of a minde
 to make good to our selves or others, a personal maintenance;
 but we thus plead for maintenance, that the Ministry may
 be continued; and for a maintained Ministry, that Religion
 may be maintained; and for the maintaining of Religion,
 that our God may be detained, and may not for the forsaking
 of a right Religion, forsake us and utterly depart from us.
 It is high time to return to my Epistle, who saith in the
 Close of this Article that the true Prophets and Ministers of
 Christ mentioned in Scriptures, never praised the pro-
 curing of any thing from people by force of Law. *1 Cor. 9. 17*
 To which I answer, *1 Cor. 9. 17* I have not the force of Law
 1. That in the Old Testament, as well as in the New, were made
 by

a In their
 Sober An-
 swer to this
 angry Epi-
 ste newly
 put forth, p.
 38 &c.

by God himself, for the maintaining of the ordinary Ministry: and such curses were taken by godly Magistrates in good times as when they were still relieved, which in probability, was by complaint made for unjust detainerments.

b Nehemiah
10.32. to
the end, and
11.10.

2. As for the times of the New Testament mentioned in Scripture, tis not reasonable to think of requiring any thing by Law. 1. Because there was no Law establishing a ministeriall maintenance; yea, 2. it was scandalous also to go to Law about other things wherein the present Lawes might relieve them, because it was before infidels. 1 Cor 6. &c.

c To wit,
either by
themselves
or some o.
ther godly
persons that
saved them
that labour,
which if o-
thers
would do
for us, we
should fit
still with
thanks.

Having spoken thus long of this Article, I shall returne it upon this Author and his adherents, with this charge: that whilst they call the Ministers of the Nation greedy Dogs, (such is their Religion, such is their reason, such is their charity) because some of them have sometimes forc'd their right from some poore men by law, who yet were not so poore but they might have payed it (for if any have exacted from persons altogether disabled, I defend them not) but they were so unjust, and froward, that they would not pay it otherwise, let them consider, how they will answer this at that great day, when Christ shall come to determine who be greedy dogs, and who be faithful shepherds, and how he will take it to have all branded because some may be blamed.

T. S. [9. They call us hypocrites, pretending these as the reasons. 1. Because we preach the things we practise not: accusing us for preaching against Pride and yet living in it: against covetousness, and yet being greedy of filthy Lucre. &c.]

W. T. A. But how doth it appeare that they live in pride or are greedy of filthy lucre? why this man sayes so, and are not strong affirmations great proofes? especiall when they be in the mouth of an adversary? yet in regard of this or the like things before or after, I do not undertake to plead for every publique teacher in the Nation. Let this accuser come forth, and speake his mind plainly; if what he produceth against the publique teachers be by him meant of all the publique teachers in the Nation. *It is an absolute falsehood*: if only of a corrupt company among them, *It is an absolute fallacy*, as if a man should write an epistle to all the merchants and Tradesmen in the Nation, and say, you counsellers and cheaters, and Extortioners &c.

Because

because some or many of them be such: were not this a madness?

Besides that he may know that a mans points are sooner taken from his knees, (yet excesses in that or in any such kind, we preach against) then pride from his heart, as this his Epistle shewes.

But we be hypocrites again.

T. S. [2. Because often times in the close of our Sermons we tel the people we should have proceeded further if time had not prevented us when as indeed we had no more to say.]

W. T. A. Here malice is witty, and the man thinks he hath hitt us home: but how doth he know that such Ministers as now and then say so, had no more to say? who made him a window into preacher hearts? and doth he judge so of other men because his conscience tells him it was so with him when he was a publick preacher? or doth he think it so hard for one that useth to preach, when the time is past (as he supposeth it to be) To add yet something more if it were convenient to adde it? or hath not he heard that they who say so, preach much longer at some other times? and therefore (for any thing he knowes might be provided to say more at that time? But whether that he sayes be true or no, yet it seemes it was one of the choicest aspersions that he could think of, to a base the ministry withall, and therefore (at all adventures,) downe it must.

But if this be not strong enough, he will have a three-fold cord, to see whether that will hold us and represent us to the world under the notion of Hypocrites.

T. S. [3. Because in our prayers before sermons we frequently beg of God, that he would put words into our mouths, and teach us what to say; whereas even then, we have our sermon notes, either in our pocket, or our bibles, or the platform of our discourse prepared in our heads.]

W. T. A. I Answer,

1. We are not ashamed to confesse (but should be ashamed if it were otherwise) that we have Notes, or at least the platform of our discourse prepared in our heads and hearts, before we preach: we dare not presume as some extemporary teachers and Enthusiasts doe, who come before people with fullered mouths and confused discourses, that a wise man can-

not hear them without indignation, nor a godly man without grief, nor ungodly men and common hearers without laughter.

2. Notwithstanding this we beg of God what to say, and how to say it, not only because we do not tie our selves to words, or precisely to our premeditated matter, but also because we know that whatsoever we provide, God hath an hand in the delivery of it. *Pro. 16. 1.* Though we be weakly prepared, he can and often doth, supply us; though we be never so well prepared, he can confound us. If a man be never so intelligent, or never so Eloquent a Preacher, yet God can remove away the speech from the tongue, and take away the understanding of the aged. *Job. 12. 20.* We do not therefore pray to God only for what we want, but for what we have, which we hold, or loose, according as God stands by us in our work, or leaves us.

Now let us judge how just this charge of Hypocrisy is, and withall whether it may not be justly resorted upon him by whom it is published, who (if you look to the bottome of this Epistle) subscribes himself a cordial lover of our souls, when he shewes himself by his bitter invectives, a cordial hater of our Ministry, in the exercise whereof we save our own souls, and the souls of those that hear us. *1 Tim. 4. 16.* Withall he names himself a Servant of Jesus Christ, who witnessed a good confession, and yet makes it his work (and his play too) to reproach his laborious servants and faithful witnesses in the Ministry.

That an acute Achelt upon the Ale-bench should fable out such things as these be, or a learned good-fellow please himself with such foolish talking and jolling (when the Pot and the Pipe have whetted his wits) were not to be wondered at; but that a man that professeth the fear of God himself, and that hath been so oft in the Pulpit as if he meant to reach to others, should speak after this rate, this lesson too had, the Lord make him and his miserable companions better.

T. S. P. 16. They call us Tolerant and Rabbers, because we spend four dayes in the week, disputing together the words of the Prophets and Apostles, the words of Jerome, Augustine, Calvin, Beza, &c. and that we forsake the Sabbath day and seek to the people

people, saying, *Hearken to the word of the Lord, when as indeed we received it not from the Lord, but from the writings of other men with whom we converse.*]

1. *W. T. A.* We acknowledge that we do spend our time to gather together the words of the Prophets and Apostles (with their right meaning) that accordingly we may speak to the people, & then we say, *hearken to the word of the Lord,* for, are not the words of the Prophets and Apostles the word of the Lord? *a* And if they be so, are we Thieves because we receive from the Lord that which we deliver to his people? *1 Cor 11. 23.* These be strange things: But it seems by their writings *b* that they make all Thieves and stealers of the word that quote Scripture, if that which they deliver to others be not delivered to them by immediate inspiration.

*a Luk. 1. 70.
b Ps. 1. 11.
c 1 Thes. 2. 13
d See the
faithfull
discovery of
a treacherous
designe
Pag. 33.*

2. For the words of *Jerome, Augustine, Calvin, Luther, I* answer, that we are not such contemners of the gifts and graces which God bestowed on them, for the edification of his Church as to make no use of them. He that scornes to make use of the labours of man for his improvement in the things of God, shewes himself a proud and unthankful man; yet we do not ground any point of Religion upon the words of the most eminent men, but we make use of their light, and that judgment of discretion that was in their time, for our better assistance in a right understanding of the minde and way of God.

3. When we produce the words of *Jerome and Austin,* we do not say, *Hearken to the word of the Lord.* Its true, we say so before the Sermon; because we take a Text out of the Word of God; and to that, we bid them hearken, as also, to all those things which our purpose is to deliver to them out of the Word of God afterwards: But if there be occasion to make use of humane Authors, (as there is seldom in Countrey Congregations) we offer to the hearers what we receive from them only as the considerable things of men, not as the infallible things of God; nor do we impose them upon the consciences of any, as we do the Word and worship of God.

But whereas it is not enough with this man, that he makes us *Hirelings, and greedy dogs, and Hypocrites,* but he must make us *Thieves and Robbers* too; I shall returne him his charge,

charge, and desire him to reflect upon himself and his company, that cry after us as men do after a Thief, and to enquire whether they may not more justly be accounted such themselves, that strive to steal away the good names of others, and put the name of Thieves upon them, by a foolish and false fame. For as for the first part of his accusation, it is foolish, to wit, that we gather from Prophets and Apostles, and then say hearken to the Word of the Lord, for so we ought to do; and as for the latter, tis false; to wit, that we say, *Hearken to the Word of the Lord*, when we bring the writings of men, for that (unlesse he mean it in some sophistical sense) we do not.

T. S. [11. *They have the confidence to advise us (see the boldnesse of these deceivers) to preach no more to the people, than the Lord hath spoken to us, and then we our selves witnesse the life and power of within our selves, which if practised, would be of sad consequence to us; for that whereas most of us are engaged by contract to preach weekly, some once, some twice, some three times; if we should preach no more, then we witnesse the life and power of, either constant silence, or rare speaking would be found in our Congregations; and then what our sheep would do for shepheards, or what we shepheards should do for hire, let all that are in Authority judge.*]

W. T. A. This I let passe, as seeming to have nothing in it; but a calumny coucht under a counsel & pretended advice, though perhaps there be a device in it also, and some deeper deceit, for when they say, *speake no more than you have experience of, then you live in;* they who have had personall discourses with them, find from thence ground to declare, 1. That this is to silence you from ever mentioning the Histories and Prophecies of the Scripture, as Creation, coming of Christ into the world, Day of Judgment, Resurrection of the body, which being past, or to come, we can have no present experience of. Or 2. That by this meanes all the Scripture must be construed as metaphorical, in an Allegory; the Creation, Adam, Eve, Wildernesse, Canaan, Kings, Prophets, yea, Christ himself, his Flesh, Blood, Crosse, Jerusalem, Herod, Pilate, Churches, Elders, Antichrist (and what not?) to be fulfilled in the Allegoricall construction of particular experiences.

If there be no such mystery of Iniquity as this in his mind:

and again, if he do not intend in these words, a living up to our Doctrine in full perfection, (which we dare not pretend unto) then let him know, that the desire and endeavour of the publick Teachers in England is; to expresse both within and without themselves, the life and power of that they preach to others, wherein what their attainments are, let those witness among whom they are best known, and say whether they be not such, as to prove this part of his charge, a false accusation,

T. S. 12. [They say that the minde of God is not to be known by study in an University, but by revelation of the Spirit, who alone knoweth his minde. 1 Cor. 2.11, 12, &c.]

W. T. A. If he mean the minde of God cannot be known, *swainly* by nature or by humane learning, that we say too, and hold against the Quakers, that God doth not so enlighten every one that comes into the world, as to know the minde of God in that sense: But if he mean, it cannot be known *notionally*, that is, so as to understand in many points the truth of Scripture-Doctrine, that we deny Scribes and Pharises may sit in Moses chair and teach those truths that other men ought to hear. Mat. 23. 2 and therefore they may know them themselves. Unto this I adde, that humane Learning (considered in it self) will not acquaint us with the minde of God, but yet being sanctified, its a great Assilant for that end.

T. S. [And that Paul and Peter, and other the Ministers of Jesus Christ in Scripture, did not serve an apprenticeship in any University to learn the Trade of Preaching; but did preach that Gospel which Christ by his Spirit revealed in them, and therefore they charge us to be Ministers of the Letter only, because we preach the Saints words, but do not witness their condition.]

W. T. A. Paul and Peter were instructed by immediate revelation, which we are not so presumptuous as to expect, or to make the condition of the Apostles our condition; if we must do all that Paul and Peter did, then we must go up and down and not tie our selves to a particular place; and then, what need is there of that reading, study, meditation, which Paul presseth upon Timothy, 1 Tim. 4. 13, 14, 15. 2 Tim. 2. 15.

A. vid. A. meum in a Pet. 1. 1. de differētia Apostolorū & ministrorum ordinari.

Yet

Yet did not the Apostles preach only by revelation of the Spirit *within them*, but according to that which the Spirit in Scripture revealed to them, *Acts* 26. 22. by which they were willing to have their doctrine examined *Acts* 23. 17.

As for the rude illiterate scoffe of an Apprentiship, what conscience this Merchant makes to instruct his Family in a right Religion, and to confirme them in piety by Family-prayer, may well be suspected. But you may be sure he is an Apprentice-taker, and so is skild in this language, and accordingly must thus speak, but it is because he hath a minde to be abusive, for otherwise he hath looked so much upon the University (I think) as to know that schollars do not live there in the nature of Apprentices, but study the liberal Arts in a free and ingenious way. But his wantonnesse (I must say his prophaneesse also) rises higher when he speaks with all contempt of preaching, as if it were some common Trade, when it is that glorious calling wherein the Son of God spent his time when he was here upon earth, and which is the way of God in which he is well pleased to *save those that believe* 1 Cor. 1. 21. That we are Ministers of the letter only, is his saying only, but he hath a great reason for it, to wit, because we preach the Saints words, but do not *witnesse the Saints condition*. And what's this *witnesing the Saints condition*? that is a part of their *gibberrish* who devising a new Religion, had need devise a new uncouth language. Let him speak plainly, and as men use to speak, that are not afraid to be understood. If he means by witnesing their condition, to give witnesse to the truth of God, that they still so, and desire more and more to do by their Doctrine, and (whatsoever he saies to the contrary) by their conversation; yea, many of them have formerly sealed it with their blood, and many more are ready by Gods assistance to do it, when God shall call them to it, which may be quickly, for we are not so secure (whatsoever heighes his petulant Pen puts upon us) as not to think of suffering in a way of *crucity* by those by whom we suffer, so much in a way of *calumny*.

T. S. 13. Their blasphemies do not end here, but they proceeded on, and declare both to us and our people, that all our talking and profession of Christ, his death, resurrection, and righteousness in the

nation (though never so orthodox) shall nothing avails us, or them, unlesse we witness the life of Jesus in us, and his eternall power raising us up to newness of life.

W. T. A. That the profession of Christ in the nation will nothing avails Ministers (as to their salvation) without the power and life of religion, we easily grant, and therefore (in that regard) his charge is ground lesse, and hath nothing in it, but only an oblique and untrue taxing of the Ministry of this Nation, as if there were nothing of the life of Jesus in the publique Teachers thereof.

But that Orthodox teaching will nothing avails others. When the Teachers themselves are bad, let him prove, and disprove therein our Saviour himselfe. *Math. 23. 2, 3.*

T. S. 14 They doe not spare to publish it as truth (and practise accordingly) that he that respecteth persons doth commit sin, and therefore it is (Heretiques as they are) that they will no sooner bow down to the rich man wearing the gold-ring and the goodly apparrell, then to the poore man that's clad with vile rayment: of which, if permitted (O you Rulers and Magistrates) this will be the sad consequence that you will neither be still a honourable nor worshipfull; nor we be call'd by the well-pleasing Titles, of Doctors, and Divines.

W. T. A. Let such uncivil men prove that Christ was a respecter of persons in his concession to Nicodemus, that he was a Master in Israel, or the spirit of God in Luke, when he calls Gamaliel a Doctor of the law. *Act. 5. 34.* And some women honourable women. *chap. 17. 12.* or Paul when he sayes; most noble Festus, *chap. 26. 25.* This (quandam) Teacher of others might have learn'd himself by this time, that though it be a great fault to respect men impiously, so as to derogate from God, or to respect men partially, with the contempt of poore christians, (wherefore James speaks, *chap. 2. 1, 2.*) yet it is no fault to give men Titles of distinction (as to call some noble-men, others Knights, others Gentlemen, so some Divines, other lawyers) or to give them those titles of respect & dignity that belong to them in their places; but a duty rather; for we must give honour unto them to whom honour belongs, *Rom. 12. 7.*

*Heb. מִן
Thou.*

T. S. Lastly, they doe avouch it to be proper (as in Hebrew, Greek, and Latine, so in English) to say Thou and Thee to any single person: *Gr. Tu* thou concluding (see what is to be illiterate) that because Adam, Abraham, Moses & we our selves do say *ihou, & ihee*, to the great God that made the

*a 1 Sam. 2.
29.*

world, therefore the same expressions may be used to mortal men, and though we doe esteeme the impropriety proper for great men and rich men, to say *thou* and *thee*, to a poore man, and a meane man, yet we cannot but condemne the same (though proper) for a poore man or a meane man, to say *thou* and *thee* to a great man, and a rich man.

W. T. A. 1. It is not proper, nor possible, to say *thee* or *thou* to any man, in Hebrew, Greek or Latine; for neither Hebrew, Greek, nor Latine, have any such words.

2. It is true that the Hebrew, Greek, and Latine pronounes are translated [*thou*] in our English tongue, when a single person is spoken too. Nor is there any irreverence in speaking so in our prayers to the great God, because in our English translation of Scripture, Scripture-prayers are so expressed, and the use of all the people of God in England hath so far obtain'd, that there is no abatement of the honour of God in it. But on the other side, such is and hath been the constant manner of speaking in this Nation, that it is thereby become offensive to say *thou* and *thee* to our superiours, and when such offence may be avoided by another way of speaking which (according to the usage of our English Tongue) is as proper as that, the offence ought to be avoided; for Scripture saith, *Give no offence*, 1 Cor. 10. 32. To wit, if it may lawfull, fairly, and especially easily, be prevented, the old rule is to speak as people commonly and ordinarily speake. Now custome hath made it to be the civility of our language to testifie our respect by saying *you*, and disrespect by saying *thou*, to any superiour or equal (unlesse it be in a way of familiarity.)

Loquen-
dum ut vul-
gus.

3. It's true also that when a child learn his *Accidence* he must say *Ego, I, Ille, He, Tu, Thou*. But must he therefore goe to his Father and say *O Thou Father*, give me this or that?

What a strange thing is this to make rudeness a matter of religion? as if a man could not be holy, unlesse he be humorous, nor a perfect Christian, (as perfection is attainable) unlesse he be a perfect Clowne.

T. S. [These are the horrid Blasphemies, and damnable Doctrines, against the Abettors of which, you doe at this day discharge so much passion, and rage, both from Presse and pulpit; calling to the civill Powers for Bonds and Prisons; nay fire and saggot against all those, who (feeling the Lord) doe seare to call darkness light, and

light darkness. But stop a little and consider, what you are doing while you are upon the full carriers posting to Damascus upon Saule's bloody errand. Will you dot out o' your owne members be condemn'd before him that cannot erre in judgment? Doe you fulfill or violate th^e Royall Law o' Christ written in your hearts, to do unto o^r other, as you would they should doe unto you: are not you as notable hereticks in the esteeme of tho^e whose blood you thirst after, as they are in yours? And would you esteeme it just that (were the power in their hands) they should mete the same measure unto you?

W. T. A. This studious Accuser of those Elders against whom no accusation is to be received, but before 2. or 3. witnesses. 1 Tim. 5. 19. Thinks (its like) he hath acquainted himselfe and clear'd his company very well in the forenamed list of 15. (as he scoffingly calls them) Blasphemers, (which are for the most part, truly and in good earnest such in the Apostles sense 1 Pet. 4. 4.) And yet he is not quiet: but proceeds to blaspheme further, and to condemne the publique Teachers of this Nation, not of any petty crime, but as posting on Saul's bloody errand and thirsting after blood.

What he sayes is very high; but how vaine is his Religion, who bridles his tongue no better then to fasten upon us those horrid things, which being applyed to all the publique teachers in this Nation (to all whom he writes) are just as true as the like accusation of Simeon was when it was applyed to David. 2 Sam. 16. 7, 8.

But let him and his complices consider, whether their owne mouthes, which are so full of the curings of ministers, & their bawling Bookes (that are so full of words) doe not sufficiently signifie that it is farre more probable that they will shed our blood (if God should once give them power) then true that we desire theirs. Our desire and prayer is, that God would open their eyes to see the error of their way, and turne them from their by paths that they may not perish in them, wherein we believe we shall prevail for those among them that belong to God.

T. S. I. If you shall despise it as mine, yet accept of it as the counsell of Gamaliel, that sober Pharisee, take heed to your selves, what you intend to doe as touching the innocent whom you now so fiercely pursue, lest haply you be found even to fight against God. &c.

And

And now what is in all the world that I (who am become your enemy because I tell you the truth) do wish unto you Teachers? Even this, that the gracious God would grant you to witnesse the same change that Saul did, that the same hand of love that struck him to the earth, would likewise bring you down from all your high thoughts, and lofty imaginations, to stoop to the teachings of that Jesus whom you now persecute, that you may come to witnesse all the wisdom of this world to be foolishness with God, and may be content to become fools, that you may be wise. That you may cry out (from the same root of life) with the same Saul, Lord what wouldst thou have us to do? That you may not in words only, but in truth, come to witnesse all your excellency but losse, and your glory but as dung, for the excellency of the knowledge of Jesus Christ: And finally, that you may be made able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge: All which are the hearts desires of him for you, who is

A cordial Lover of all your Souls
and a servant of that Jesus
who winneth a good confession
before Pontius Pilate.

Thomas Speer.

W. T. A In these last lines of his Epistle he returns to his exhortations and supplications; wherein (having exprest his testification of us by saying the worst he can, and that with all the wit he hath against us) he would be thought to wish us well: if he do so, its the better for himself, and we would not be behind him that way. However good and well-grounded our admonitions we shall not refuse to observe, though coming out of the mouth of an enemy, not an enemy as he saith, because he tells us the truth, but because he tells (let him search whether it be not out of an invenomed spirit against us) so many untruths of us, though he speak some truth to us.

I desire to think the best, *Charity is kinde* 1 Cor 13.4. but yet it is not *blinde*: Nor can lesse be said (I think) concern-

ing the best he saies (by any man that will not shut his eyes) but that his dealing therein is like the old management of the businesse of *Jobs* Friends with their unjustly condemned *Job*. They were grave and wise men, gave him very good counsel, told him how much comfort he might expect from God, but all this was, *If he would be an honest man*, when as he was one already, yea, better than themselves (as appears by Gods commendation of him in the beginning of the Book chap. 1.8. he was a *None such*) and righter than they in the cause he maintained, as appears by Gods approbation of him and condemnation of his Friends in the latter end of the Book chap. 42.7,8. Just so it is here, for though this man come as short of these mens wisdom as he doth of their years, and indeed be no way worthy to be compared with them, yet he comes full up to their mistakes. If we Ministers would take his counsel and become honest men, (who are a company of greedy Dogs, and Hypocrites, and Thieves, and Robbers,) then it would be well with us; but (though we detest the carriage of any of our calling, that shall be found guilty of those evils and abominations, yet) the publick Teachers of this Nation can speak with a good conscience (yea, and ought to speak) in that language of *abused Job*, *God forbid that we should justify him: Till we dye we will not remove our integrity from us; our righteousness we hold fast and will not let it goe; our hearts shall not reproach us so long as we live: We desire to be much humbled for our miscarriages, and know what need we have of a Saviour; but yet can confidently refer our selves for the tryall of our cause and carriage as it stands here, to that righteous God and supreme Judge, who will thoroughly plead the cause of Zion (ever shot at through the sides of Ministers) and will one day disquiet the Inhabitants of Babilon, and all those Instruments of theirs that fight against them and him* Jer. 50.33.34.

As for his cordial love which he doth not shew, but say, he hath towards our soules, my returne thereunto (for my own part) shall be only this, that whatsoever I have spoken in dislike of, and opposition to this scandalous Epistle, yet I may truly say, it hath deeply affected my heart, to think of the sad condition of these poor and miserable men (whom we
call

call Quakers, because we know not how otherwise to distinguish them, or to converse with them) whereunto I am moved by these two reasons.

1. Because they are (I do not say, nor do I mean, such bitter enemies to us) but such adversaries to the eternal salvation of their own soules; as many other wayes, so especially whilest they bring not the light within them to Gods light, which is contained in Scripture, but Gods Scripture-light to that light which they pretend to be in their hearts; which is the ready way to their undoing; for *he that trusts in his own heart is a foole*, and so runs upon his own ruine and perdition, *Prov. 28. 26.* and they are the Scriptures, and the Scriptures only that make us *wise unto salvation**; unto which I may adde their other pernicious error of placing Justification and salvation in a Righteousnesse within, and not in Christ and his satisfaction without. * 2 Tim. 3. 15.

2. Another reason is, because these poor creatures are left (I mean the principal of them) by those generally that have written most tenderly to them, and that not without great and sad reason. as men whom it is to no purpose to speak to; they are left (whose heart would not grieve to think of it?) as men irrevocably lost, like those men of whom the Scripture saith, *who hath forwarned you to flee from the wrath to come?* Luk. 3. 7. they are possessed with such opposite principles as render them incapable of all those warnings that should work upon them and be effectual in them, to free them from the wrath to come; but *Turne thou them o Lord, and they shall be turned.* It is impossible for all men and means to save such hardened soules from death, but none have so erred from the truth, but that a God can convert them. *Lord, what thou wouldst have us to do, and what it is impossible for us to do, be pleased to do thy self to whom all things are possible: We cannot but thou canst, save even such soules from death, and so cover a multitude of sins* *Jam. 5. 19, 20.* what is it that Omnipotency cannot doe? What is it that Free-Grace will not do? So work in them, so work for them, that in the Ages to come, the exceeding riches of grace may be manifested and magnified; and a probatum may be put upon that glorious truth, that even in regard of such grace reigns Eph. 2. 7. through righteousness unto eternal life by Jesus Christ our Lord *Rom. 5. 21.*

a Tit. 1. 13.
Rebuke
sharply,
precisely,
severe.

If my stile seeme to any so severe as to call In question the reality of such compassions and supplications, to that I have spoken in my Epistle *a*, and shall adde this further, that my spirit hath been much humbled within me (let it not be accounted fondnesse to say so much) and not a little contained and immoderated by what providence pointed me to, while I was about this work in Mr. Beza's Argument on *Psalm*. 143. wherein he tells us that that *Psalm* declares what moderation we should use, when we are oppressed with slanders; for though be that is unjustly accused (saith he) be not guilty of that crime in his own conscience, as it appears that David was banished without all deserving as a seditious person, and guilty of high treason (which causeth him both in other places and in this *psalm*, boldly to appeal unto God, trusting in his innocency) notwithstanding whereas the conscience before the judgment seat of God doth abundantly reprove them also, which are most innocent before men, it must needs be that the conscience here sustain a double prison, both confessing it self guilty, and also setting it self as innocent before the same Judgment seat, and David doth this thing most manifestly in this *Psalm*, adding a sentence as notable as any is any where in the holy Scriptures, whereby all and every man without exception (besides him only who was borne pure without all spot) being considered in themselves, are condemned of injury done to others, and therefore worthy of sundry punishments. Thus far that holy and humble man.

And shall it not be our testimony that we the Ministers of Christ, are not such as we are made to be, because we freely acknowledge our selves worthy to be made such? I say worthy, in regard of our guilt before our God, though I doubt not but such charges as these (as they come from those that charge us) shall be cast out of the Court of heaven. Yea, and that we shall receive through Jesus Christ for all those things wherein our consciences do accuse us, and wherewith that God that is greater than our consciences, is able to charge us (while we accuse our selves and fly to free-grace) an absolving sentence.

Yet sure this sends us (for I shall not fear to conjoyn my dear Brethren in this concession) and that very feelingly to a more special scrutiny, and severe search, into our owne hearts

hearts and waies, to finde out if it may be, whence it may arise in true consideration, that God should permit so much scorne to be cast upon us. He spake like a Philosopher that saies, *What evil have I done, that bad men speak well of me.* but he speaks like a Christian and like a Divine, that saies, *what evil have I done, that bad men speak evil of me? I know not why they should be so offended, but there is reason enough, whether I know it or no, why God should be displeased, and by their most unjust, manage his most just displeasure.* Surely it is meet to be laid unto God (from the rod of men, and that scourge of their tongues, which is ever in the hand of God) *I will not offend any more, that which I see not, teach thou mee, if I have done iniquity, I will do no more at it, and* a Honest Phocion once by the people, who never used to like him, wondered said to one neer him,
Job. 34. 31. 32.

Having thus far made bold with my Reverend Brethren (yet speaking all to my self most) I may not leave without adding a few words concerning those of the Ministry, who may be justly charged with some or many of these enormous things, that are heaped up in this Epistle: Yea, from whom such a persons have risen upon the whole company and calling of publick Teachers. I hope they will give me leave without impatience or contempt, in a fair and loving, but yet serious and sad way, to impart my self unto them.

1. Then for the matter of Teaching, though this Epistle be not such a friend to publick teaching, as to taxe us for neglect that way, yet that no doubt, is a Ministers principal task, and to be lookt upon as a matter of absolute necessity *1 Cor. 9. 17.* The Call to Preaching reacheth as high as heaven, and the woe for not Preaching goes as low as hell, and will be found so to do, when Christ shall come to require an account of that charge of Preaching the Word, and being instant in season and out of season *2 Tim. 4. 1, 2.* but that which it concernes me more especially to intimate, is this, that whereas much is here spoken, concerning maintenance, they have no cause to lay hold on the wages, that have no care to do the work of the Ministry for it is the Labourer, not the Loyterer that is worthy of his hire. I shall passe this with Gregory's censure *Fructus absque pecuniâ comedit, qui Ecclesiastica commoda principit sed ministerium populo non impendit. Quid ad hæc nos Pastores dicimus qui officiû quidem præconis suscipimus, sed alimenta Eccle-* Moral. in Job. 1. 22. cap. 23.

saetia muti manducamus; exigimus quod nostro debetur corpori. sed non impedimus quod subjeetorum debetur cordi.

2. That which there is more cause to speak to here, is this, that if any that are of this great Calling shall (in these dayes wherein men are more prest to take pains) preach frequently and live desolately, they have to consider, that they are under our Saviours black character of those Scribes and Pharisees (with whom this indiscreet and un-distinguishing Epistle shuffles us all up) and that's this, *they say and do not, Mat. 23. 3.* like Kine (its an homly similitude but which comes home) that give a good meal (and that perhaps of sincere milk) and then throw it all down with their foot; or like children that write a fair copy, and then blot it out with their sleeve. How dishonourable a thing is this, and how uncomfortable? For here I remember what is storied of *Origen*, who being
 Hzeel. 364. drawn in by a device (as *Epiphanius* reports) to offer Frankinsense to the Heathen gods, he left the place where he did it, which was *Alexandria*, being not able to indure the infamy that succeeded such a fact, and came to *Hierusalem*, where when they constrained him to teach, he rose up at length, and read this sentence of the 50. Psalme, *But unto the wicked saith God, what hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth? And when he had done, laid aside the Book and fell a weeping and wailing, and the whole company with him. And sure, if ever God awaken a mis-living Ministers conscience, an evil carriage will be a weeping businesse, and the 50. Psalme to him will be like the 51. to David.*

3. That which I have most cause to mention, and which hath moved me to speak of all the rest, is, that this Book of reproaches takes its rise and the little strength it hath, from the loose and unjustifiable carriage of diverse persons in the ministerial Calling. Now what a lamentable thing is this, that Ministers of the Word should so live, as to dishonour both the Word & the Ministry. It is but reason that they suffer me to speak, by whom we all suffer. *Thou that teachest another teachest thou not thy self? Thou whose businesse it is to preach the Law and Word of God, by breaking the Law, dishonourest thou God? For the Name of God (even that Name of his which is stamp*
 on

on his ordinances and Ministers) is blasphemed among the Quakers and Anti ministerial men through you. Is it nothing to you, that you make the offerings, the ordinances of God, the ordinances of the Ministry to be abhorred? Will not the account be sad at the last day, that you have not only lived scandalously your selves, but also brought a scandal and all approbation on all those of the same calling, that have lived better? O think seriously and seasonably of that heart-smiting aggravation and the sheath-lesse sword that followed it. *By thy sin thou hast given great occasion to the enemies of the Lord to blaspheme.* A good Minister is the Ornament of the Ministry, yea, the glory of Christ; but a bad one, the blot and the blemish, who hath therefore three heavy things to be accountable for, a bad carriage, the bad carriage of a Minister and making the Ministry it self despicable by so bad a carriage. Let this (if any thing hasten an amendment for the preventing of an accumulated Judgment: And for that reason I have written thus much, and not as assuming any thing to my self over others of the same calling, or as loving the faults of any; were it not that there is such a cause, and by occasion of this Book, such a call.

1 Sam. 17.

2 Sam. 12.

14.

2 Cor. 8. 23

It is high time for me to draw to a conclusion, wherein I shall returne to him with whom I have to do, & to those of the same way, concerning whom myself, and I doubt not to say, the publick and pious Teachers of this Nation, are willing and ready to pray that they do no evil, not that we should appear approved, but that they should do that which is honest, though we be as Reprobates, and yet I trust they shall know that we are not Reprobates 2 Cor. 23. 6, 7.

But I had cause notwithstanding thus to apply my self to this first and foulest part of our Adversaries Book, out of a sense of what David sometime said a, *I have occasioned the death of all the persons of thy Fathers House*; to wit, fourscore and five Persons of the Lords Priests, My love to my Brethren will not suffer me to do lesse than to reflect upon my self (when I read these most abusive things) as the Person, through whose occasion the dear servants of God have been thus vilified; and though the railings of injudicious and uncivil men be of little value upon right consideration, (save only to lay upon themselves

21 Sam. 22.

32.

selves a fearful guilt) yet because diverse weak Christians, who are not so well able to see into the subtilties of Deceivers, and to finde out the depths of Satan in this designe, may be induced to lesse estimation of publick Preachers and Preaching, which are Gods principal ordinary way to the salvation of their soules. I have taken the more pains to afford the the help o this Discov'ry, that o the ordinance of the Ministry may not have lesse efficacy upon their soules, by having lesse respect in their hearts.

Now if God shall be please to blesse any thing that hath been spoken, so as to make it prevalent for the confirming of those who have yet kept the Faith, and the reducing o those who are not far gone, or not long gone from the right way, I shall humbly blesse so for it, and doubt not but they will do so also: however I shall leave all to that all-working God, who when Paul plants, and Apollo waters, doth himself alone give the Increase, and laude (through his good Spirit, which I humbly beg for that end) an effectual operation.

FIN IS.



